AN

INTRO[illegible]

[illegible]

COMP[illegible]

FRENCHE

By the R. Father [illegible]

FRANCIS SALES [illegible]

Bishop of [illegible]

And [illegible]

INTO

English [illegible]

[illegible]

AT PARI[illegible]

BY MISTRI[illegible]

[illegible]

BRITISH
MUSEUM

TO THE RIGH

VERTVOVS GENTL

WOMAN, MISTRIS

ANNE ROPER

DAVGHTER TO THE

RIGHT WORSHIPFVLL,

SIR WILLIAM ROPER,

of well-hall in Eltham

IN His excellent sum-
marie of spirituall
life (*Right Wor-
shipful & truly re-
ligious*) hath gained so g
credit with all deuout min
for the exceeding profit
delight which they

found by perusing it, that no booke whatsoeuer hath been in so short a time, so often, and in so manie places reprinted; none by so manie men, and those of so great iudgement, and in such varietie of bookes treating of the same subiect, so much commended. Litle indeed it is in quantitie, but in substance, and effect (as I may say) infinite, like the philosophers stone, which being but small in bignes, and not verie beautifull in shew, conteineth in it the seedes of all metalls, and with the onely touche, changeth baser metalls into the soueraignest of all, which is gould, the sole gouernour now, of this iron world. For euen so truly not onely in my

iudgement (which in these heauenlie matters reacheth but low) but in the iudgement of great diuines, and verie holy men, there hath not come out any abridgement of deuotion like to this, conteining so copiously in few leaues, so plainly in sweet language, so profitablie and aptlie for the practize of all men, the rules and instruction of spirituall perfection, nor so pregnant in efficacie, to conuert the iron affection of our soules, into the golden vertue of charitie: and true deuotion, the queene of vertues, that enamoureth God him selfe with her heauenlie beautie. This made me desirous to peruse it carefully, for the bettering of my owne

soule; and to translate it painfully, for the benefits of manie soules in our poore distressed countrie, which more then any other countrie, standeth in need of such good bookes, for counter-poisons against so manie venemous writings, as worldly and fantasticall heads do daylie publishe, This also made me so bold, as to dedicate the booke, and my labour, taken in translating of it, vnto your good selfe: as a treatise likely to be most pleasing to that excellent disposition which inclineth your mind to all holie ād vertuous exercises: and an argument almost proper and peculiar, to the feruent zeale of Gods glorie, descending vnto you, and all your

worthy familie by inheritãce and naturall affection receaued from your glorious progenitour, that excellent true ſtates-man, and learned councellour, Englands honour, faithes zealous champion, and Chriſts conſtant martyr, SIR THOMAS MOOR, your great grand-father. His admirable vertues may eaſilie perſuade any man, that you nether would, nor could degenerate from ſo liuelie a paterne: and your deuout and vertuous life, doth as eaſily proue you to be deſcended from that faire roote, by ſo goodly braunches as your worshipfull father and grand-father, of whome if you haue taken the worthines of your bloud, ſo haue you learned

their pietie ād godlines, which maketh you delight in nothing so much, as in the practize of deuotiō and Christiā perfection. This I say, makes me so hardie as to desire you to accept of this my labour, ād not onely to patronize it with your title, as a thing vowed to your seruice: but also at your best leasure to read it, and practise it; that so I may be, not onely repayed by your courteous acceptance of my good will, but likewise be partaker of those spirituall ioyes and increase of pietie, which I doubt not but you will reape out of this fertil field of deuotion: which is the principal fruit that in this my poore labour, I desire to haue generally in all deuout

soules that shall read this booke, and more particularly in yours; to whome I dedicate it, and my selfe, to remaine all wayes.

Your servant in our Lord and Saviour Christ IESV, I. T.

A DEDICATORY Prayer of the Authour.

Sweet IESV, *my Lord, my Sauiour, and my God: behold heere prostrate befor thy diuine maiestie, I entitle and consecrate this writing vnto thy glorie; giue Spirit and life vnto these lines by thy heauenlie blessing, that those soules for whom I wrote them, may in reading these words, receaue the sacred inspirations, which I wishe them: and particularlie may be moued to implore thy diuine mercie for me: that shewing vnto other the way of deuotion in this worlde, I become not a reprobate my selfe in the*

world to come; but together with all the deuout soules, who shall profit by this labour of mine, ioyfully sing that triumphant song of the blessed Saints in heauen, which amidst the daungers of this mortall life, I pronounce from my hart, as a testimonie of my faith and fidelitie; Life and glorie to my Lord and Sauiour IESVS; euẽ so sweet IESV, liue and raigne graciously, and gloriously in our soules for euer, and euer. Amen.

MY DEARE READER, I beseeche thee to reade this Preface for thy satisfaction and myne.

THe Paynim historians report, of a mayden called Glycera greatly delighted in makinge of nosegayes, who could so fitly and properlie varie & chaunge the disposition & mingling of the sweet flowers in her posies, that with the selfe same flowers, she would framemanie diuers kindes of nosegayes; in so much that the painter Fausias came short of his cunning striuing as it were by emula-

tion to expresse the varietie of her flower-workes, for he could not chaunge his colours into so manye fashions in his pictures, but Glycera would find more by a dew manner of placing of her flowers in her nosegayes. Euen so doth the holy Ghost dispose and order with interchaungeable varietie, the instructions of deuotion which he giueth by the tongues and pennes of his seruants; that the doctrine which they teache being one, and the selfe same: the discourse notwithstanding which they make, and in which they deliuer his doctrine, doe much differre, according to the diuersitie of methods, and fashions (that I may so say)

in which they be couched and composed. I cannot therfore, nether ought I, or would I, in any sort write in this Introduction, any thing but that, which hath beene alreadie published by our learned predecessours cõcerning this matter; they be the selfe same flowers that I present vnto thee (gentle reader) which diuers before me haue offered vnto thy view: but the nosegay which I haue framed of them, is of a different fashion from theirs, as being handled in another forme, ād wrought after another manner.

2. Those that haue treated of deuotion before me, haue allmost all attended onely to the instructiõ of persons alto-gether retired from world-

ly conuerſation ; or at the leaſt haue taught a forme of deuotion, which properly and principally directeth and tendeth to that retired ſtate of life. But my intention is particularly and principally to inſtruct ſuch as liue in cities and townes, buſied with the affaires of their houſhold or forced by their place and calling to follow their princes court, ſuch as by the obligation of their eſtate, are bound to take a common courſe of life in outward shew, and exteriour proceeding; which kind of perſons for the moſt part of them, vnder colour of a ſeeming, or pretended impoſſibilitie, will not ſo much as once thinke vpon the vndertaking of a deuout life :

perſuading them-ſelues, that as no beaſt (if we may beleeue the natuturaliſts) dare taſt of the ſeed of the hearbe called *palma Chriſti*, ſo no man ought to endeuour to obtaine the palme of Chriſtian pietie, ſo long as he liueth in the preſſe of temporal occupations. To theſe men do I demonſtrate, that as the mother pearles doe liue in the ſea, not taking one drop of ſalt water into their ſhelles; and towards the Chelidonian Iſlands there be fountaines of ſweet water in the middeſt of the brackiſh ſea, and a ſmall kind of a flie called Pycauſtes borne and bred in hot burning ouens and furnaces flies in the flames without ſcorching her wings: ſo a vigorous and cõſtant hart

may

may liue in the world, and yet not participate of the vaine humours of the world; may find out fresh ſprings of ſweet deuotion in the midſt of the brinish waters of temporall affaires; and may flie without harme, among the flames of earthly occupations, and yet not burne nor ſeare the wings of holy deſires which lifte vp a deuout ſoule to heauen, although the bodie neceſſarily, tread vpon earthen mould. True it is in deed, that this is a thing of ſome difficultie: but therfore would I deſire that many mē would employ their cares in the attaining of ſo high a thing with more zeale then ordinarilie they doe, and they ſhould find it not ſo vneaſie as they

imagine it. My selfe, weak and feeble as I am, haue endeuoured by this worke, to cõtribute something of mine owne cost, toward the helping of such as with a noble hart will vndertake this enterprize.

3. Yet notwithstanding this present desire of mine, it was nether by mine owne choice nor liking, that this Introduction came to the publique view of the world. A certaine frind of mine, endewed indeed with true honour and vertue, hauing some good while receaued the grace of God, to aspire vnto a deuout life, requested my particular ayde and assistãce in this kind: and I being many wayes obliged vnto him, and hauing

long before noted in him a singular good disposition for this matter, easily suffered my selfe to be ouer-intreated by him, and tooke great care in teaching him to my power; and hauing conducted him through all the exercises, which I thought conuenient to his holy desire, and agreable to his estate, I left him in writing for to help his memory these few rules, that he might haue recourse to them when so euer he needed. Since which time he communicated them, vnto a great, learned, and deuout person, who esteeming them so profitable, that many other might reape commoditie by them, did earnestly exhort me to publishe them: and easie was

it for him to perſuade me, becauſe his loue had great power ouer my will, and his iudgement had great authoritie ouer mine.

4. Wherfore, that it might be more acceptable, I haue tooke a review of it, enterlaceing many things in diuers places, and further adioining ſome aduices and inſtructiõs, fit for the purpoſe which before I ſaid that I intended: & al this haue I done, hauing all moſt no leaſure at all to ſpare. For which cauſe looke here for no exact or curious diſcourſes: but onely a plaine heape of good aduertiſemẽts, ſimple and nakedlie ſet down and declared in eaſie and intelligible words: at leaſt wiſe I deſired ſo to doe. As for the

adorning of the ſtile and language, I could not ſo much as think of it, as hauing other things enough to doe.

5. All my words through the booke are addreſſed to Philotheus. For my intention being to reduce to the commõ good of many ſoules, that which I had firſt writt for one onely: I thinke I may fitly vſe that name which is common to all ſuch, which will be deuout and diligent in gods ſeruice: for Philotheus, is as much to ſay, as *A louer of God.*

6. Therfore in all the treatiſe, laying before my conſideration a ſoule which by exerciſe of deuotion aſpireth to the loue of God: I haue deuided this Introduction in

to fiue parts. In the first, I endeuour by persuasions and peculiar exercizes, to allure and winne the wille of my Philotheus, to an entire and firme resolution of liuing well: which he maketh at length after a generall confession, with a round and sound protestation, seconded by the receauing of the holy communion, in which giuing vp his soule vnto his Sauiour, he receaues his Sauiour into his soule; and so entreth happilie into the retreat and closet of his heauēlie loue. That done, to lead him farther on, I shew him two special meanes how to vnite him selfe more and more euery day vnto his diuine maiestie: the one, the vse of the sacraments, by

which our good God commeth vnto vs: the other, the exercize of holy prayer; wherby he draweth vs vnto him ſelfe: and in this I ſpend the ſecond part. In the third, I ſet before his eyes, how he may exerciſe him ſelfe in ſuch vertues as be fit and conuenient for his profit and anduancement; in which yet I onelie buſie my penne, in laying together ſome particular aduices which I thought he could hardly haue had of another, or found out of him ſelfe. In the fourth part. I diſcouer the ambushments and lurking dennes of his enemies, shewing him how he may eſcape theire ſnares, and deliuer him ſelfe from their enticements, that ſo he

may goe forward without hindraunce in his worthie enterprize. In the fift and last part, I teach him to withdraw him selfe as it were from other ordinarie exercises, to the cabinet of his soule, to refreshe his wearie deuotions, and renew his holy purposes, taking breath as it were, & repairing his forces, that he may afterwards courageouslie get ground and aduaunce himselfe in his iourney to perfection and deuotion.

7. Well do I see in this curious age of ours, that many will say, it appertaineth to religious votaries, to vndertake the particular guidaunce of soules, vnto these singular exercises of pietie, which requireth more leasure then a

Bishop cã wel ſpare, charged with a dioceſe ſo heauie as mine is; that theſe deuout inſtructions, too much diſtract the vnderſtanding, which should be emploied in affaires of greater importance. But as for me, to ſpeake what I thinck I ſay (deere reader) with great S. Denis, that it appertaineth principally to Bishops to cõduct the ſoules committed to their charge vnto perfection, ſince their ranck and order is ſupreme among men, as is the order of Seraphins among the quyres of Angels: ſo that their leaſure cannot be better ſpẽt, then about ſuch buſines. The anciẽt Bishops and Fathers of the church, were at the leaſt as mũch affectioned to their charge, as wee: yet letted they

not for all that, to vndertake the particular care of guiding many ſoules, which ſingularly had recourſe vnto their aſſiſtance, as it appeareth by their epiſtles. And herein they imitated the Apoſtles themſelues, who in the middeſt of the generall harueſt of all the World, gathered notwithſtanding many times with peculiar care and affectiō, certaine notable ſcattered eares of corne; not only contented to tye the whole sheafes of wheat, but alſo not diſdaining euen to gleane, as they ſay, where they perceaued any remarkable ſoule, that in particular offered it ſelfe to their care. Who knoweth not that Timotheus, Philemon, Oneſimus, Thecla and Appia,

were the deare children of the great S. Paule? as S. Mark and S. Petronilla of S. Peter? S. Petronilla I say, who (as Baronius learnedly proueth, Gallonius folowing him) was not the natural daughter, but only the ghostly childe of S. Peter. And S. Iohn the beloued disciple of our Lord, writeth he not one of his canonicall epistles vnto a deuout Ladie, whome for her pietie he calleth *electa*, the elect and chosen lady?

8. It is a painfull charge I confesse, to take the particular care of soules, and to conduct them in such singular manner in the way of perfection; but as painfull as it is, it bringeth withall excessiue comfort: much like vnto the

painfull toile of thriftie husband men in time of harueſt and vintage, who are neuer more merry, then when their hands are moſt full of ſuch labours. It is a burden which recreateth and reuiueth the hart of him that is loaden with it, through the abundance of delight which floweth from it: as the bundles of Cinnamon with ſweet and recreatiue odour, comforteth thoſe that carie them through the boiling ſands of Arabia. They report of the Tygre, that hauing recouered one of her whelpes which the craftie huntſman leaueth in the way, to buſie her with all while he carries away the reſt of the litter; ſhe taketh it vp preſently be it neuer ſo great,

and finds her ſelfe neuer a whit the heauier or ſlower, but rather lighter and swifter in her courſe, naturall loue as it were lightening her very loade. How much more willingly then will a fatherly hart take vpon him the charge of a ſoule, which he findes all melting with deſire of holy perfection? why ſhould he not moſt carefully beare ſuch a ſoule in his boſom (as I may ſay) like as a louing mother doth her litle child, being neuer weary of carrying the burthen which she loueth ſo entirely? But it muſt be indeed a fatherly hart that vndertakes ſo toilſome a taske: and for that cauſe the Apoſtles and Apoſtolique mẽ, doe call their diſciples, not only their children, but with a terme of more tender affection, their litle children.

9. To conclude (gentle reader I cõfeſſe that I write deuotiõ, being my ſelfe without deuotiõ, yet truly not without an earneſt deſire of attaining therunto. And this very

desire is that which hath giuen me courage to vndertake to instruct thee in the way to deuotiõ. For as a great learned man said, it is a good meanes to become learned, for a mã to studie hard: a better, to heare a learned master; but the best of all, to teach another. And it often cõmeth to passe (saith S. Aug. writing to his deuout Florentin) *that the office of distributing to others, serueth vs as a merit to receaue the same things our selues: and the office of teaching, becomes a foundation of learning*. The great Alexander, caused his louely Cõpaspe to be pictured by the pencill of the famous Appelles: Who forced by often reflexiõ to contẽplate wishfully Compaspes perfection, as he drew the lineaments of her faire bodie vpon his table, so imprinted he withall the loue of her beautie in his hart, and became so passionatly enamoured of her, that Alexãder perceauing it, ãd pitying his case, gaue him her in mariage, de-

priuing himselfe for his sake, of the dearest loue he hade shewing heerin (as Plinie iudgeth) the greatnes of his hart more plainly, then by any bloudie victory ouer a puissant enemie. I persuade my self that it is the wil of God, that I am possibly able, to paint the formes of beautifull vertues, vpon the harts of those which are cõmitted to my charge, and especially the beautifull vertue of Deuotion, most amiable and acceptable in his eyes. And I vndertake the office willingly, as well to obey, and performe my dutie, as for the hope I haue, that engrauing this louely vertue in the mindes of other men, mine owne perhaps may wholly be enamoured of the sweetnes therof. And I doubt not, but if euer his diuine maiestie perceaue my soule sincerelie in loue with this beautifull vertue, he will bestowe her vpõ me, in a happie mariage for euer. The faire and chast Rebecca watring Isaaks camels, with a readie

good will, Was presently chosen to be his espouse, receauing out of hand in his name, pretious earings and golden braceletts, as pledges of his loue. So doe I persWade my selfe, through the boundlesse goodnes of my God, that carefully leading his beloued sheep, to the wholsome Waters of deuotion, he will make my poore soule his spouse, fastening in my eares the golden words of his holie loue, and binding on my Wrists, force and vigour to practize them, in which consisteth the essence of true deuotion; Which I humblie beseech his heauenlie maiestie to bestow vpõ me, and vpon all the obedient childrē of his holy Church. To Whose decrees and correction I do, and Wil, alWay submitt my Writings, my actions, my Words, my Wills, and my thoughes. At Necy, on S. Mary Magdalens day. 1609.

THE

THE FIRST PART OF THE INTRODVCTION

CONTEYNING ADVICES and exercises requisite for the conduct of a soule from her very first desire of a deuout life, vntill she be brought to a full resolution to imbrace it stedfastly in all her actions.

What a deuout life is.

CHAPTER I.

YOu aspire to deuotion (my deare Philotheus) because being a good Christian you know that deuotion is a vertue most amiable

and acceptable to Gods diuine maiestie. But for so much as small faults committed in the beginning of any affaire, in the progesse ther of grow infinite, and in the end, become almost irreparable, and past all amendement: it is necessary before al things, that you learne what kind of vertue Deuotion is, for since there is but one manner of true deuotion, & manie kindes of forged and false, if you know not which is the true and sincere vertue that you seeke after, you may very easily be deceaued, and entertayne your selfe with some impertinent superstition, in steed of true and profitable deuotion.

2. Aurelius a Romane Painter, was wont to picture the faces of all the images which he made, to the likenes & resemblance of the women whom he loued: and so ordinarylie most men paint their deuotion, according to the pas-

sion or phantasie which predominateth in them. He that is giuen to fasting, holdeth him selfe for deuout enough, if he fast often, be his hart neuer so ful of rancour and malice: & not daring to moisten his tongue in wine or water, for feare of transgressing his affected sobrietie, makes no difficulty at all, to suck the blood of his harmeles neighbour, by slaunderous backbiting, and detracting from his good name. Another will account him selfe ful of deuotion, for hudling vp a multitude of prayers euery morning, although al the day after his tongue neuer ceaseth, throwing foorth of way-warde speeches, or arrogant and reproachfull taunts amongst his neighbours and familiars. Some there be, that can very easilie pull an almes out of their purse to relieue a poore needie beggar, and therfore are esteemed deuout men, whereas

they cannot find any sweet disposition in their hart to forgiue their enemies; or any readinesse to satisfie their creditours, vnlesse the force of law and the sergeants maze, do constraine them. And yet are all these men, in the deceiueable iudgment of the common people, deemed deuout persons: though indeed they be very farre (God knows) from true deuotion. The seruants of king Saule seeking for Dauid in his house, Michol his wife layed an idol in his bed, clothed in Dauids apparell, and made them beleeue it was her husband Dauid, sicklie and sleeping in his chamber: euen so do these men, couer themselues with certaine externall actions of seeming deuotion, wheras in deed they are but vaine shadowes, and idle Idols of deuotion.

3. True and liuely deuotion (my Philotheus) presupposeth in our harts, the loue of God: nay ra-

ther it is nothing els, but a certaine perfect and high degree of the true loue of God: for when we consider the loue of God, as the thing that beautifieth our soules and maketh them louely in the eyes of his maiestie, then doe we call it heauenly grace: and because this selfe same loue of God, if it be true and vnfained loue, giueth vs strength and force to doe good workes, it is called charity, but when it growes to that degree of perfection, that it not only strengtheneth vs to do well, but also vrgeth vs vehemently to do good works diligently, then is it properly called Deuotion. Austriches because of their monstrous waighte, neuer flie in the ayre, but only runne vpon the ground by help of their winges: Hennes flie sometimes in the ayre, but very seldome, and then also low and slowlie. But Doues, and Eagles soare aloft in the skies, with spee-

dines, and delight to see them selues so farre from the ground, and nigh to the element: In like manner sinfull men, loaden with the burden of offences, flie not at all to God-ward, but make all their courses vpon the earth, and for earthly delights: Good honest men, that endeuour to abstaine from mortall sinnes, but are not yet arriued to the hight of deuotion, flie to God with their actions and good deeds, but slowlie, and rarelie, and in ordinarie things, as being hindred with the waight of their imperfections, and heauie winged thoughts, from higher exercises But deuout soules, flie to God with swifte & nimble winges of holy affections, readilie, and feruorously, soaring and mounting higher and higher to the heauen of perfectiō. Briefly, deuotion is nothing els but a spirituall swiftnes and nimblenes of loue, by which charity worketh

our actions in vs, or we by her, with readines of wil, and alacritie of minde. And as it is the office of charitie, in what degree soeuer it be, to make vs keepe the commandemens of God generally and vniuersally: so is it the proper function of deuotion, to fulfill the commandemẽts with promptnes, feruour, and nimble vigour of our minde, as it were delighting and reioycing in doing our dutie, towards God and men. Hence it is, that he which keepeth not the commandements of God, can neither be esteemed good, nor deuout: since to be good, he must be indued with charitie; and to be deuout, it is not enough to haue any degree of charitie whatsoeuer, but besides, he must haue a quick and readie affection and habit, of exercising the highest and perfectest affections of charitie: which readines of minde, is the true vertue of deuotion.

4. Deuotion then consisteth in a certaine degree of excellent charitie, making vs prompt and eadie, not onely in the keeping of Gods commandements: but besides that, it prouoketh vs to doe with ioy & delight, all manner of good workes, although they be not in any sort commanded by Gods law, but onely commended vnto our free-will by his counsels and holy inspirations For like as a man but newly recouered from a long and dangerous sicknes, walketh now and then as much as is necessarie for his health, but yet slowly and leasurely for want of strength and vigour: so a sinner but lately reclaimed from the diseases of iniquitie, walketh in the way of Gods commandements, but slowly, and faintly, no more then is necessarie for his saluation, vntill such time as he gaine the strength of deuotion, for then like a man in sound and perfect health, he not onely

walketh lustily and cheerfully in the high way of Gods commandements, but with exceeding courage, and earnest desire of pleasing his Sauiour, runneth speedily, as it were leaping and dancing for ioy and exultation of minde, in the pathes of Gods councels and heauenly inspirations. To conclude, charitie and deuotion doe differ one from an other, no more then fire from flame: for charitie is a spiritual fire, which God kindleth in our harts, and when it breaketh out into flames, then is it called deuotion: So that deuotion addeth nothing to the fire of charitie, sauing a bright flame of readines and promptnes of minde to exercise actiuely, speedily, with out delayes, or difficulties, at all occasions, the commandements of God, and workes of his councells, and inspirations, which it pleaseth his diuine goodnes to infuse into our hearts.

The properties and excellency of Deuotion.

CHAPTER. II.

THey that endeuoured to discourage the Israelits from going forward vnto the land of promise, told them it was a contrie that deuoured the inhabitants ther of, hauing an ayre so contagious, that it were impossible to liue long in health there: and that on the other side, the inhabitants of that land, were huge monstrous giants, that did eate vp other men, as if they were but shrimps or locusts. So plaies the world (my deare Philotheus) it striueth by all meanes possible to defame holy deuotion, painting vs out deuout persons with frowning, sad, and griesly countenances, and publishing maliciously, that it engēdreth

melancholy humours, and vnsufferable conditions. But as Iosua and Caleb, constantly protested, not onely that the countrie was beautifull and fruitfull, but also that the winning and possession therof would both be easie, and agreable to their wishes: so doth the holy Ghost by the mouthes of all his Saints, and our Saviour Christ himselfe, by his owne blessed mouth assure vs, that a deuout life is sweete, happie, and full of vnspeakeable delights and comforts.

2. The world sees, that the louers of Saintlike deuotion, fast, pray, watch, serue the sick, giue to the poore, bridle their anger, restraine their passions, depriue them selues of sensuall pleasures, and do other such acts, as are of them selues both sharpe and rigorous: but the world sees not the inward cordiall affection, which rendreth all these actions most

pleasant, sweete, and easie to performe. Looke but on the litle Bees, busilie beset vpon the thime, the iuyce whereof euery man knowes to be bitter: and yet no sooner haue they sucked it from the herbe, but presently they conuert it into honny. Deuout soules (ô you worldlinges) feele (no doubt) the bitternes of these mortifications: yet such is the nature of deuotion, that euen in the verie exercise of these austerities, it transformes them into pleasant and sweete delights. The fiers, and flames, the racks, and tortures, swords, and scourges, seemed flowers, and perfumes to the valiant martyrs, because they were deuout If then deuotion can giue so sweet a tast to the most cruell torments, yea euen to death it selfe: how daintie and diuine a tast will it giue vnto vertuous actes and exercises? Sugar sweeteth sower and vnripened fruit, and correcteth the cruditie

thereof when it is ouerripe: and deuotion is the ſpirituall ſugar, which taketh away all ſowernes frō mortification, and mendeth the ſurfeting ſweetnes of conſolation. It taketh away diſcontētemēt from the poore man, and the diſordinat appetit and deſire of the rich: deſpaire from the oppreſſed, and inſolence from the fauouriſed: ſadnes from the ſolitarie, and diſſolution from him that keepeth companie. It ſerueth for fire in the winter of aduerſitie, and for morning dew in the ſommer of proſperitie. Deuotion knowes how to abound in plentie, and how to be patient in pouertie: deuotion maketh equall eſteeme of honour and diſgrace, and receiueth pleaſure and paine almoſt with one and the ſame vnchangeable mind; and finally filleth our ſoules brimfull of ineſtimable delights.

3. The myſterious ladder which Iacob ſaw in his happie dreame

(the true pourtraict of the deuout life) the two sides therof, signifie prayer, which obtaineth the loue of almightie God, and holy sacraments which confer it vnto vs, when we duely receiue them: The staues, or steps fastned to the sides, betoken diuers degrees of charitie, by which deuout soules doe goe from vertue to vertue: either descending by action, to succour and help their neighbours, or ascending by contemplation vp to the happie vnion with almightie God: Now looke (my Philotheus) vpon those which be on this ladder, and you shall finde thē mē that haue Angels hearts or Angels that haue mēs bodies; they seeme young, though indeed they be not, because they be full of force and spirituall vigour in all their actions: They haue golden winges, to soare vp to the very throne of God, and to dart them selues into him by feruent prayer, but they

haue feete alſo to walke among men, by an holy, amiable, and exemplar conuerſation; faire and goodly are their faces, for they receiue all thinges with ioy and ſweetnes. Their legges, their armes, and their heads, are alwayes vncouered, for as much as their thoughts, affections and actions, are voide of all other motiue or deſignement, ſauing onely a pure and naked intention to pleaſe God: the reſt of their bodie is couered with a faire and light robe, becauſe though they vſe the ſelfe ſame world that worldlings doe, yet take they but ſparingly of worldly things, no more then is requiſite for their eſtate. Such Angels as theſe, be deuout perſons. Beleeue me (louing Philotheus) deuotion is the ſweet of all ſweetes, the queene of vertues, for it is the ornament and perfection of charitie, for if charitie be milke to feed our faint ſoules, deuotion is

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the creame; if charitie be the plate, deuotion is the floure; if charitie be the precious gemme, deuotion is the luſtre of it; if charitie be a healthfull baulme, deuotion is the comfortable odour ther of, which recreateth men, and refresheth the Angels.

That deuotion is an inſtrument, and an ornament befitting all Vocations, and profeſsions.

CHAPTER III.

1. GOd commanded the plants in their creation, to beare fruite, euery one according to its kind: euen ſo commandeth he al Chriſtians (who are the liuing plants of his Church) to fructifie & bring foorth the workes of deuotion, euery one according to his kinde and qualitie. For deuotion ought to be exerciſed differently

ferently by the gentleman, by the artificer, by the seruant, by the widdow, by the maid, and by the married. And the practise of deuotion, is not onely diuers in diuers estates, but euen in the selfe same estate must it be accommodated, to the forces, affaires, leasure and dutie of euery one in particular. For I pray thee, would it doe well if the Bishop should be solitary like the Carthusian? or the married man should lay vp no more in store for the maintenãce of his familie, then the Capuchin? or that the Artificer should be all day in the Church, like the Monke: and the Monke busie himselfe in all kindes of occurrences, for the seruice of his neighbour, as doth the Bishop? Were not such deuotion ridculous, disorderly, and intolerable? And yet is this preposterous manner of proceeding now a dayes most vsuall: and the world either

not able, or not willing to discerne deuotion, from indiscretion, murmureth and blameth deuotion, which notwithstandinge, can neither helpe, nor redresse these discordes.

2. No (my Philotheus) true deuotion neuer marreth any thing, but rather maketh and perfecteth: and deuotion that is contrarie to the lawfull calling of any man, is vndoubtedly forged and false deuotion. The Bee (saith the philosopher) sucketh hony from hearbes and flowers, without hurting or endamaging them, but leauing them as whole and as freshe, as before she found them: but true deuotion doth more then so: for it not onely hurteth no state, vocation, or affaire, but contrariwise bettereth and adorneth it. All kind of pearles and pretious gemmes being steeped in hony, become more glittering euery one after its native colour: and so eue-

ry Christian becommeth more perfect, & excellent in his vocation, ioyning the same with true deuotion: the care of a familie by it is made more quiet and peaceable, the loue of man and wife more sincere and durable, the seruice of subiects to their prince, more loyal and acceptable, and all king of occupations, become more easie and tolerable.

3. It were an errour, nay an heresie, to goe about to banishe deuotion from the companies of soldiours, out of the shoppes of artificers, the courtes of princes, and from the houshold or familie of maried folke. True it is, that the deuotion, altogether contemplatiue, monasticall, and religious, cannot be exercised in these vocations: yet are there many other degrees and exercises of deuotion, which sufficiently and easilie lead secular persons to perfection; Abraham, Isaak,

Iacob, Dauid, Iob, Tobias, Sara, Rebecca, and Iudith, are Witnesses hereof in the ancient law: and as touching the new, S. Ioseph, S. Lydia, and S. Crespin, where perfectly deuout in their open shops; S. Anne, S. Martha, S. Monica, amongst their families. S. Cornelius, S. Sebastian, S. Maurice, amidst the armies: and Constantin, S. Helen, S. Lewis, S. Ame, and S. Edward, in their royall thrones and Duke-domes. Nay it hath oftentimes happened, that many haue lost their perfection in solitude (which notwithstanding is so much desired to perfection) and haue conserued it amidst the multitude, which seemeth litle fauorable to perfection. Lott (saith S. Gregory) that was so chast in the citie, defiled himselfe in solitude: whersoeuer we be, or of whatsoeuer calling we are, we may, and ought to aspire to perfection.

The neceſſitie of a guide to enter and go forward in exerciſes of deuotion.

CHAPTER IV.

1. YOung Tobias, commanded by his father to goe to the citie of Rages, ſaid, I know no whit of the way: goe then (replied his father) and ſeeke out ſome faithfull guide to conduct thee. The ſame ſay I to thee (my beloued Philotheus) deſireſt thou in good earneſt to walke to the citie of deuotion? ſeek ſome skilfull man to direct and lead thee. This is the rule of rules, and the aduertiſment of aduertiſments: for albeit thou ſearch neuer ſo curiouſly (ſaith the deuout Auila) thou ſhalt neuer ſo ſecurely and certainly finde out the will of God, as by this ſafe way of humble

obedience, so much recommended and practized by all his deuout and faithfull seruants in former times. The blessed Mother Theresa, foundresse of the reformed Carmelits, seeing the strange and extraordinarie penances, which the great Ladie Catherin of Cordoua, exercised in a caue, in a wildernes of Spaine, was much moued in hart to imitate her therein, contrarie to the aduice of her confessour, who had forbid her such kinde of austerities: yet was she tempted not to obay him in that behalfe: but God (Who many times familiarly talked with her) said vnto her: My daughter, thou hast alreadie begunne a very safe and assured way: seest thou the penance of that good ladie? But I doe make more accompt of thy obedience. And therfore this blessed woman euer after so loued this vertue, that besides the ordinarie obedience due vnto her su-

periours, she made one vowe in particular, to a certaine learned and excellent man, to follow in all thinges his direction, by which she found inestimable comfort and profit; as both before, and after her, many deuout soules haue done the like, who to subiect them selues more perfectly to the will of God, submitted their owne Willes to the disposition of his seruants: a thing which holy S. Catherin of Siena, highly commendeth in her spirituall dialogues. The most vertuous princesse S. Elizabeth, submitted her selfe most extraordinarilie to the direction of her ghostly confessour Cõradus. And one of the last aduices the great S. Lewis gaue to his sonne before his death, was in this kind: confesse often and choose a confessour of learning, and discretion, that can, and dare admertise thee, to do such things as are necessary for thy saluation.

2 *A faith full frind* (saith the holy scripture) *is a strong protection: he that hath found him, hath found a treasure. A faithfull frind is a medecin of life and immortalitie: such as feare God doe finde such a frind.* These sacred wordes, as you may see, are principallie spoken of immortalitie, for the obtayning whereof, it is needefull aboue al thinges to haue this faithfull frind who may guide our actions by his prudentiall councell, and countergard vs, against the ambushments and sleightes of our ghostly enemie. Such an one shall be vnto vs, as a treasure of wisedome in all our afflictione, desolations, and falles: he shall serue vs, as a medicine to ease and comfort our harte in our ghostlie diseases: he will keepe vs from euill, and make what is good in vs, a great deale better: and if any infirmitie chance to befall vs, his carefull assistance will pro-

cure, that it shal not be mortall, for he will lift vs vp againe from our doWne fall.

3. But Who is he (say you) that shall be so happie as to finde such a frind? The Wise man in the same place tells vs, saying. *They that feare God*, they that With an humble minde, affectuously desire their aduancement in pietie, & in the seruice and Worshipp of their Creator. Seing then that it importeth thee so much (my Philotheus) to goe accompanied With a good guide in this holy voyage of deuotion, pray vnto God With very great instance, that he will furnish thee With one according to his hart, and doubt not, albeit it Were needfull for this end, to send an Angell from heauen, as he did to young Tobias, but that he wil giue thee a good one, and a faithfull.

4. And in verie deed, in place of an Angel ought he to be vnto

thee, When thou haſt once found him. Regard him not ſimplie as a man, nether truſt in him, nor in his humaine prudence, but in the prouidence af almighrie God, Who will no doubt fauour thy indeuour, and ſpeake vnto thee by the meanes and interpoſition of this man: putting into his minde, and into his mouthe, that which ſhall be moſt expedient for thy ſpirituall aduancement: ſo that thou oughteſt to hearken vnto him, as vnto an Angell deſcended from heauen, to conduct and leade thee thither. Treate with him freely, and with an open hart, manifeſting without all diſſimulation or fayninge, the good and euill which thou findeſt in thy ſoule: and by this meanes, thy good ſhall be more examined and aſſured, and thy euill corrected & amended: thou ſhalt be both eaſed and fortified in thy afflictions, and moderated & ordered in thy conſolations.

Place then an exceeding cõfidence in him, ioyned with a religious and reſpectiue reuerence: yet ſo, that the reuerẽce diminshe not thy confidence in him, nor thy confidence, hinder the reuerence due vnto him: but truſt in him with trembling, as a chaſt mayde doth reſpect her ſeuere, but louing father: and reſpect him with an aſſured truſt in his loue and care, as an obedient ſonne, would doe his deare and tender harted mother. In a word, the friendship betwixt thee and thy ghoſtly inſtructor, muſt be ſtronge and ſweete, all holie, all ſacred, and all celeſtiall.

5. For this cauſe, chooſe one amonge a thouſand, ſaith Auilla, but I ſay vnto thee amonge ten thouſand, for there are fewer to be found then men imagin, who are fit and capable of ſuch an office. He muſt be replenished with charitie, knowledge, and prudence, for if but one of the three partes be

Wanting in him, it will be dangerous for thy ſoule. Therfore once againe I aduiſe thee, to demaund him inſtantly at the handes of almighie God, and hauing once obtayned him, bleſſe his diuine maieſtie for ſo great a benefit. Stand firme and ſtedfaſt vnder his conduct, and change him not lightly for any other, but goe to him ſimply, humbly, and confidently: and ſo shalt thou make a proſperous voyage.

That the begining of a deuout life, muſt be taken from the purgation of the ſoule.

CHAPTER V.

1. *Flowers appeare in our ground* (ſayeth the eſpouſe in the Cãticles) *the time of pruning our vines come.* What be the flowers of our hartes, (ô Philotheus) but

our good desires? So soone then as they appeare, we must lay hand to the hooke, and cut from our conscience, all withered, dead, and superfluous workes. In the law of Moyses, the strange woman taken prisoner, that would marrie with an Israelite, was to put off the robe of hir captiuitie, to pare her nayles, and to cut away the tresses of hir hayre: in the like manner, the soule that aspireth to the honour to be the spouse of the Sonne of God, must first put of the old man, and put on the new, cast away and forsake sinne, and then pare and shaue of all kinde of impediments, which doe diuert her from the loue of almightie God. It is the first beginning of our health, to purge our corrupt and peccant humours. S. Paul euen in an instant, was purged and cleansed with a perfect purgation. So was S. Marie Magdalen, S. Pelagia, S. Catharin of

Genua, and certaine others. But this kinde of purgation, is altogether miraculous and extraordinary in grace, as is the resurrection of the dead in nature, and therfore We must not pretend therunto. The ordinary manner of purging and healing ether body or minde, is not wrought but by litle and litle, and by proceding from degree to degree, With paine, leasure, and expectation

2. The Angels had Winges, vpon the misterious ladder of the Patriach Iacob, yet they flew not therfore, but ascended, & descended by order frō one step to another. The soule Which ariseth from sinne to deuotiō, is fitly compared to the morning starre, Which in rising, expelleth not the darknes in a trice or moment, but *gradatim*, and by degrees. That cure (saith the Physicions Aphorisme) Which is done faire and softly, is a Wayes most assured. The descales of the

ſoule, as well as thoſe of the body, come to vs, as a man may ſay, in poſt, or a horſe back, but they depart from vs on foote, and faire and ſoftly. We muſt then be courageous (ô Philotheus) in vndertaking this enterpriſe. Alas, what pitie is it of theſe ſoules, which ſeeing themſelues ſubiect to ſundrie imperfections, after they haue bene exerciſed ſome few monthes in deuotion, begin to trouble, diſquiete, and diſcourage themſelues, ſuffering their hartes almoſt to be borne away vnto the temptation of leauing off all, and returning back? But no won the other part, is it not an exceeding perill vnto thoſe ſoules, which by a contrary temptation, perſwade themſelues to be purged from their imperfections, the firſt day, as it were, of their purgation, reputing themſelues to be made perfect, before in a manner, they be ſcarcely made, and preſuming

to flie, before they haue winges? O Philotheus, in what great danger are they of falling againe into their former diſeaſes, for taking themſelues too timely out of the handes of the Phiſicien? *It is vaine to riſe before the light* (ſaith the kingly Prophet) *riſe after you haue ſitten.* And he himſelfe putting the ſame leſſon in practiſe, hauing bene washed and cleanſed from his ſinne, yet humbly demandeth to be washed againe.

3. The exerciſe of purging ſoules, cannot, nor may not end, but with our life. Let vs neuer therfor afflict our ſe'ues about our imperfections, for our perfection chiefly consiſteth in reſiſting againſt them, and we cannot reſiſt them, vnles we doe ſee them, nor can we vainquish them, vnles we encounter them. Our victorie conſiſteth not, in not feeling them, but in not conſenting nor yeelding vnto them: for to re-

ueee-

ceiue vexation and trouble from them, is not to consent vnto them: nay it is necessarie for the exercise of our humilitie, that we sometime, receaue some smale blowes or foiles in this spirituall battaile: but we are neuer to be accounted for ouercome, but only when we leese, ether life or courage. Now certaine it is, that imperfections and veniall sinnes, cannot take from vs the life of grace, for that is neuer lost but by deadly sinne. The only care then that remayneth is, that these imperfections doe not daunt our courage. *Deliuer me ô Lord*, saith Dauid, *from cowardlines, and faintnes of hart.* For this is the happy condition and aduantage, which we haue in this ghostly warre, that we shal euer be conquerors, prouided alwayes that we will combat.

Of the first Purgation: which is, from mortall sinnes.

CHAPTER VI.

1. THe first purgation then which we must minister to our soule, is, to cleanse and voide away the filth of sinne: and the meanes to make this purgation, is the holy Sacrament of Pennance. For the due receiuing whereof, thou must seeke out the best confessor that can be found. Then take in hand some litle treatise, that hath bene set forth, to helpe consciences to confesse well, as Granada, Bruno, Arias, Augerius, or such like Read it with good attention, and marke from point to point, in what thou hast offended, begining from the time in which thou hadst first the vse of reason, vntill this present houre

of thy conuersion. And if thou doſt diſtruſt thy memorie, ſet downe in writtinge what thou haſt obſerued: and hauing in this ſort prepared, and gathered together the peccant humors of thy guiltie conſcience, deteſt them, and reiect them by Contrition and diſpleaſure, euen as greate and as profound as euer thy hart is able to ſuffer, diligently pondering theſe four pointes. That by ſinne thou haſt loſt the grace of God. Forſaken thy part of heauen. Accepted of the perpetuall paynes of hell. And renounced the viſion, and euerlaſting loue of almightie God

2. Thou perceiueſt, Philotheus that I ſpeake in this place of a generall Confeſſion of all thy life, the which truly, although I grant that it is not alwayes abſolutely neceſſary, yet doe I conſider, that it will be exceding profitable vnto thee in this begining: and for this

cause I doe most earnestly exhort thee thereunto. It happeneth oft times, that the ordinarie Confessiõs of such as liue a vulgar life, are full of great and grosse defaults: one while they prepare not themselues any whit at all, or at the least very litle: another while they come, but not with that Contrition and sorrowe that is requisite for their sinnes: nay somtimes it happeneth that they goe to Confession, with a secret purpose to returne to sinne, namely when they doe not shunne and auoide the occasions, nor vse the necessarie dispatches which are meete and proper for the amendement of life: and in all theses cases, a generall Confession is very requisite to assure our soules. But besides this, a generall Confession, recalleth vs to the knowledge of our selues: prouoketh vs to a wholsome confusion for our life past: and moueth vs to admire the mercie of God, who

hath expected vs with such incredible and exceeding patience. Furthermore, it pacifieth our consciences: easeth our spirits: exciteth good purposes: ministreth matter to our ghostly father, to prescribe vs aduises, fit and conuenient for our condition: and openeth our hart, that we may with more confidence, manifest our Confessions that be to come.

3. Being then (in this Introduction) to discourse of a generall renewing, and reforming of our hartes, and of an vniuersal conuersion of our soules vnto God, by the enterprise of a deuout life, I haue great reason, as it seemeth to me, Philotheus, to counsell thee to make this generall Confession.

The second Purgation: which is from the affections of sinne.

CHAPTER VII.

1. ALL the Israelites departed in effect out of the land of Egipt, but they departed not all in hart and affection; which was euident to be seene, in that many of them in the desert repined, for that they had not the onions and flesh ports of Egipt. Euen so, there are penitents, who in effect goe foorth of sinne, but neuertheles doe not vtterly leaue nor forsake the affection: that is to say, they purpose indeed to sinne no more, but it is with a certaine hart-breaking which they haue, to depriue them selues, and to abstaine from the accursed delightes and contentments of sinne. Their hart renounceth sinne and standeth a

looſe off; but they leaue not for all that, often times to looke that way, as Lotts wife looked backwards Sodom. They abſtaine from ſinne, as ſick men doe from Millons; which they forbeare, becauſe the phiſicien threatens them death, if that they eate them. But notwithſtanding this conſtrayned abſtinence, their fancie ſtill longeth after thoſe forbidden meates, they ſpeake of them, cheapen them, and would likewiſe buy of them, if it were lawfull, at the leaſt they will ſmell to them, and account them happie that are not bound to forbeare them: euen ſo theſe feeble and faint harted penitents, refraine them ſelues from ſinne for awhile, but to their griefe, they wish to God, that they might ſinne, and not be damned: they talke with a kind of taſt and ſauour of ſinne, and account them contented that doe commit them.

2 A man resolued to be reuenged, will change his will when he comes to Confession, but imediatly after, one may finde him amongst his frindes, taking pleasure and contentment in recounting his quarrel, saying, that had it not bene for the feare of God, he had done this, or he had done that: and that the diuine law, in this point of pardoning, is very hard, and Wisheth to God that it were lawfull for him to be reuenged. Alas, Who seeth not, that although this poore man be gotten faintly out of sinne, yet that he is altogether intangled in the affection of sinne? that being foorth of Egipt in effect, he is yet there still in will and appetite, greedly desiring the rustick fare of the onyons and garlick, which he was wont to eate: euen as a Wanton woman, that hath newly detested her lewd loues, findes still a delight to be courted and inuiron-

ned with her fonde wooers: alas, what danger are such people in?

3. O Philotheus, seeing thou resolvest to vndertake a deuout course of life, thou must not onely forsake sinne, but withall, wholly purge thy heart from all affections, which any way depende or sauour of sinne. For besides the danger that there is of relapse, these miserable affections, will continually tyre thy spirit, and will make it become so heauie and lumpish, that it shall not do any good workes, promptly, diligently, and frequently; wherein, notwithstanding, consisteth the essence of deuotion. Such soules as hauing gotten out of the estate of sinne, and retaine notwithstanding these bad affections, and languishings, resemble in mine opinion, the maydens that haue the greene sickenesse, who are not sick, and yet all their actions are sicke: they eate without repose,

laugh without ioy, and dragge them ſelues, rather then goe or walke: euen ſo theſe ſoules doe wel, but with a ſpirituall wearisomneſſe; and that ſo great that it takes away all the grace, from their good exerciſes: which are but few in number, and ſmale in effect.

Of the meanes of applying this ſecond Purgation.

CHAPTER VIII.

1. NOw the foundation of this ſecond purgation, is a liuely and ſtrong apprehenſion, of the great harme which ſinne bringeth vnto vs, by meanes whereof, we enter into a profound and vehement contrition. For as neuer ſo little Contrition (if it be true and vnfained) eſpecially, conioyned with the vertue of the Sacraments,

doeth purge vs ſufficiently from the guilt of ſinne; ſo alſo When it is great and vehement, it purgeth vs from all the affections depending of ſinne. A hatred or rancour Which is feeble and weake, cauſeth our hart to riſe, at the very firſt ſight of him whom we doe hate, and maketh vs to flie his companie, but if it be a violent & deadly hatred, it maketh vs not onelie flie his companie, but euen to be diſguſted, and not to endure the conuerſaſion of any of his kindred, parents, or friends, no, not ſo much as his picture it ſelfe, or of any thing elſe appertayning vnto him, but is abbominable and odious vnto vs: euen ſo, When the penitent hateth his ſinne, onely With a Weake and colde, though true contrition, he reſolueth fully and truely indeed, neuer to offend nor ſinne any more; but When he hateth it With a Contrition vigorous and forcible, he

not onely hateth and deteſteh the ſinne, but likeWiſe all the affections, dependances, and pathes of ſinne.

2. We muſt then endeauour feruently, Philotheus, to augment as much as is poſſible for vs, our ſorroW, contrition, and inWard repentance, to the end that it may ſtretch and extende, to the leaſt appartenance and ſparke of ſinne. So bleſſed Marie Magdalene, in her conuerſion, loſt ſo perfectly all taſte of ſinne, and of the pleaſures she had taken therein, that shee neuer afterWardes thought more vpon them. And holy Dauid proteſteth, that he not onely hated ſinne, but alſo the Wayes and pathes of the ſame. And in this reſolution, conſiſteth the renouation of the ſoule, Where by she returnes by innocencie, to her youthfull dayes; Which the ſame Prophet compareth to the reneWing of the Egale.

3. NOW to attaine this apprehenſion and Contrition, thou muſt exerciſe thy ſelfe diligently in theſe meditations followʒing, which being duelie practiſed, will (by the helpe of Gods heauenly grace) roote out of thy heart all ſinne, as alſo the principall affections to the ſame: to this end, haue I principally ordained them. Thou ſhalt practiſe them therfore in order as I haue placed them, taking but one for euery day, and that in the morning, if it be poſſible, which is the time moſt proper, for all the actions of the ſpirit. and the reſt of the day following, ruminate and chew, that which thou haſt meditated in the morning. If thou be not yet accuſtomed to meditation, ſee that which afterwardes ſhall be ſaid in the ſecond parte.

The first Meditation of our Creation.

CHAPTER. IX.

Prparation.

1. *Place thy selfe with reuerence before God.*
2. *Pray him to inspire thee with his grace.*

CONsider, that there are but so manie yeares past, when thou wast not yet come into the worlde, and thy beeing, a iust nothinge. Where were wee (ô my soule) in that time? The World had then lasted so many ages, & yet there was no newes of vs?

2. God had caused thee to be hatcht of this nothing, to be this something, which now thou art; without hauing any manner of neede of thee, but moued the-

un o, by his onely bountie.

3. Consider, the beeing that God hath giuen thee, for it is he chiefest and most excellent in this visible worlde: capable to liue eternally: and to vnite thy selfe perfectly vnto his diuine maiestie.

Affections and resolutions.

1. *Humble thy selfe profoundly, before the presence of God, saying from the bottome of thy heart with the Psalmist:* O lord, before thee, and in comparison of thy maiestie, I am iust nothing, and how wast thou then mindfull of me, to create me? Alas my soule, thou wast hidden (as it were) in the abisse of nothing: and in this abisse of nothing, shouldest thou haue remained vntill this present, if God had not drawne thee forth from thence. And what couldest thou haue done, within this nothing?

2. *Giue thankes to God.* O my great and good Creatour, how

infinitly am I indebted vnto thee; for that thou hast taken me out of this nothing, to make me by thy mercie, that something which I am? What shall I euer be able to doe worthylie, to blesse and magnifie thy name? and to render thankes to thine exceeding bountie?

3. *Confound thy selfe.* But alas my creatour, instead of vniting my selfe vnto thee, by pure loue and loyal seruice, I haue alwaies bene rebellions by my vnruly affections: seperating and withdrawing my selfe from thee; to ioyne and vnite my selfe vnto sinne and iniquitie; doing no more honour to thy goodnesse, then if thou hadst not bene my Creatour.

4. *Prostrate and debase thy selfe before God.* O my soule; know that our Lord is thy God: it is he that hath made thee, and not thou thy selfe. O God, I am the Worke

worke of thy hande, I wil then no more henceforth take pleasure in my selfe, since in my selfe, and of my selfe, I am truely nothing. Whereof doest thou bragge & boast, ô thou dust and ashes? Wherof doest thou extol thy selfe, ô meere nothing? Wherfore to humble my selfe, I will doe such, or such a thinge, I will support such or such contempt; I will change my life, and hereafter follow my Creatour, and do my selfe honour, with the condition and beeing which he hath giuen me, imploying it wholly in the obadience of his blessed will by such meanes as shal be taught mee, and as I shall be informed of, by my Ghostly father.

Conclusion.

1. *Giue thankes to God.* Blesse thy God (ô my soule) & let all my bowels prayse his holy name, for his bountie hath drawne me foorth of the abisse

of nothing, and his mercie hath created me.

2. *Offer.* O my God, I offer vnto thee, with all my heart, the essence and being, which thou of thy bounty hast bestowed vpon mee: with all my heart, I do dedicate and consecrate the same vnto thee.

3. *Pray.* O my God, strengthen mee in these affections & resolutions. O holy Virgin Mother of our Lord, commend them by thy blessed intercession, vnto thy mercifull Sonne, together with all those, for whom I ought to pray, &c. *Pater. Aue, Credo.*

After thou hast ended thy exercise, walke a while, and of these considerations, which thou hast made, gather and binde together a litle nosegay of deuotion to smell vnto, and to recreate the sent of thy soule, all the day following.

The second Meditation of the end, for the which we were created.

CHAPTER X.

Preparation.

1. *Place thy selfe with reuerence before God.*
2. *Pray him to inspire thee with his grace.*

Consideration.

1. GOd did not place thee, in this world, for any neede that he had of thee, who art altogeather vnprofitable to him, but onely to exercise and declare his bountie in thee, in bestowing vpon thee, his grace and glorie. And therfore, hath he enriched thee, with vnderstanding to know him: remembrance to be mindfull of him: will to loue him: imagination to represent his be-

nefites vnto thy thoughtes: eyes to behold the Wonders of his Werkes: and a tongue to praise him, and so foorth of others.

2. Being created, and set in the Worlde for this intention; all actions, contrarie to this end, must be reiected and cast aWaie: and such as serue not to obtaine this ende, ought to be despised, as vaine and superfluous.

3. Consider then, the miserable case of most men in the World, Who neuer thinke of this ende, but liue, as if they beleeued that they Were not made, but onely to builde faire houses, to plant pleasant orchardes, and to heape together riches, and such like fooliries.

Affections and resolutions.

1. *Confound thy selfe, reproaching and obiecting to thy soule her miserie; which hath bene so great heretofore, that shee hath seldome or neuer thought of all this* Alasse, What did I busie my thoughts

vpon (ô my God) when I placed them not vpon thee? what was I mindfull of, when I forgot thee? What did I loue, when I did not loue thee? Ay me, I should haue fed my soule with thy veritie, and I haue filde it with vanitie, and haue serued the worlde, which was not made but to serue me.

2. *Detest thy life past.* I defie you vtterly, ô vaine cogitations, and vnprofitable fancies: I abhorre and abiure you, ô detestable and friuolous imaginations: I renounce you vnfaithfull and disloyall loues, miserable and lost seruices, vngrateful gratifications, combersome, and vnpleasing pleasures.

3. *Turne thy selfe to God.* And thou, ô my God, and my Lord, thou shalt be for the time to come, the only obiect of my thoughts: no, I will neuer more apply my spiritt to any cogitations, which may be offensiue or disliking to thee. My memorie, all the daies

of my life, shall be filled with the consideration of thy excessiue goodnesse, so louingly declared in my behalfe: thou shalt be the deliciousnes of my hart, & the sweetnes of my affections.

4. Hence therefore from my sight for euer, such and such trifles, whereunto I haue vainely applyed my minde: such and such idle exercises, in which I fondly spent my daies; such and such affections, which entangled my hart, shal henceforth be a horrour vnto my thoughts, and to this end, I wil vse such and such remedies.

Consideration.

1. *Thanke God, that it pleased him to create thee for so excellent an ende.* Thou hast made me, ô Lord for thy selfe, to enioy euerlastingly the immensitie of thy glorie: ô when shall it be that I shall be worthie, & when shal I praise thee according to my dutie?

2. *Offer.* I offer vnto thee (ô

my deare Creatour) all theſe good affections, and holy reſolutions, with all my heart and all my ſoule.

3. *Pray.* I beſeech thee (ô God) to accept theſe my deſires and vowes, and to giue my ſoule thy holy bleſſing, that she may faithfully accomplish them, through the merits of the blood of thy bleſſed Sonne, shed for mee vpon the Croſſe, &c. *Pater Aue. Credo.*

Remember to make a little noſegay of deuotion, as aforeſaid.

The third Meditation; Of the Benefites of God.

CHAPTER XI.

Preparation.

1. Place thy selfe with reuerence before God.
2. Pray him to inspire thee with his grace.

Considerations.

1. CONsider the corporall graces which God hath giuen thee: what a body, what commodities to maintaine it, what health, and lawfull consolations to entertaine it, what friendes, what helpes, and what assistance. But thou shalt consider al this, with comparison of many other persons in the World, which are farre better, and worthier then thou, who notwithstanding are destitute of all these benefites; some spoyled in their bodies, health, and members; other aban-

doned to the mercy of reproches, contempts and dishonours: other oppressed and ouerwhelmed: And God would not suffer thee, to become so miserable.

2. Consider the benefites and gifts of minde; How manie are there in the Worlde, senseless, foolish, and besides themselues? and why art not thou one of the number? God vouchsafed to fauour thee. How many are there, whose education hath bene rude, brutish, and barbarous, who haue bene nourished and bred vp, in grosse ignorance, and clownish behauiour? whereas the prouidence of God hath so prouided, that thou hast bene brought vp ciuilie, and in honour.

3. Consider, the supernaturall benefits of heauenly grace. O Philotheus, thou art a childe of the Catholique Church, God hath taught thee the knowledge of his true religion, euen from thy infancie and youth. How manie

times, hath he giuen thee his holy Sacraments? how manie inſpirations, internall illuminations, and for thy amendment, gratious reprehenſions? how often hath hee pardoned thee thy faultes? how often hath hee deliuered thee from occaſions of caſting away thy ſelfe, whē thou waſt in dāger? And theſe laſt yeares of thy life, which he hath ſo liberally lent thee, did they not affoord thee leaſure enough, to aduance thy ſelfe in the ſpirituall profite, & good of thy ſoule? Conſider at the leaſt, how ſweete and gratious, God hath bene vnto thee.

Affections and reſolutions.

1. *Admire the goodnes of God.* O how good and how mercifull is my God in my behalfe? O how gracious is he! O how rich is his heart in mercie, and liberall in bountie? O my ſoule, let vs recount for euer, how manie fauours he hath done vnto vs.

2. *Admire thine ingratitude;*

But who am I (ô Lord) that thou haſt bene ſo mindefull of me? Ah how great is my vnworthineſſe, how intollerable is my vnthankfulnes? Alas, I haue troden vnderfoote theſe benefites, I haue dishonoured thy fauours, turning them into abuſes, and contempt of thy ſoueraigne bounty: againſt the infinite depth of thy graces, haue I oppoſed the bottomleſſe depth of my ingratitude.

3. *Stirre thy ſelfe vp to the acknowledgement of his benefites.* vp then my heart, be no more vnfaithfull, vnthankfull, and diſloyall vnto thy great and gratious benefactour. And how ſhall not my ſoule, be ſubiect wholie vnto God, who hath wrought ſo manie wonders and graces, both in me, and for me?

4. Goe to then, Philotheus, from hence forward, withdraw thy bodie from ſuch and ſuch voluptuous pleaſures; ſubiect it entirely to the ſeruice of God, who

hath done so much for it. Applie thy soule, how to knowe and acknowledge the goodnesse of thy God, by such and such like exercises, which be requisite for that end. Employ diligently, the meanes which are in holy Church to saue thy soule, and to profitte in the loue & worship of God. Yea, ô my God, I will frequent the exercise of praier, and the vse of thy Sacraments. I will heare thy holy word, I will practise thy holy inspirations and thy counsells, &c.

Conclusion.

1. Giue God thankes, for the knowledge he hath giuen thee at this present, of thy bounden duetie, and of the benefits heretofore receaued.

2. Offer him thy heart, with all thy good purposes, and resolutions.

3. Pray vnto him to fortifie thee, that thou maist practise them faithfully, through the merits of

the death and Paſſion, of his Sonne our deare Sauiour. Implore the interceſſion of the bleſſed Virgin, & of the Saints, &c.

Remember to make a litle noſe gay of deuotion as aforeſaid.

The fourth Meditation. Of ſinne.

CHAPTER XII.

Preparation.

1. Place thy ſelfe with reuerence before God.
2. Pray him to inſpire thee with his grace.

Conſiderations.

1. CAll to minde how long it is ſince thou beganſt to ſinne, & examine how much from that beginning, ſinnes haue bene multiplied in thy hart. How euery day thou haſt increaſed them, againſt God, againſt thy ſelfe, and againſt thy neighbour: by Worke, by Worde, by deſire and thought,

2. Consider thy naughtie inclinations, & how much thou hast followed them. And by this meanes, thou shalt plainely see, that thy sinnes are greater in number, then the haires of thy head, yea, then the sands of the sea.

3. Consider and ponder in particular, the sinne of ingratitude against God: which, is a general sinne, and extendeth it selfe aboue al the rest, & maketh them infinitly more enormious and hainous. Beholde then, how manie benefites God hath bestowed vpon thee, and how thou hast abused them all, against the giuers goodnesse. In particular, consider how many good inspirations thou hast despised, how many good motions, thou hast vnprofitablie neglected. But aboue al, how manie times hast thou receaued the holy Sacraments, and where are the fruits thereof? What are become of all those pretious Iewels, wherwith thy deare spouse adorned

thee? all theſe haue bene hid and couered vnder the filth of thy iniquities. With what preparation, haſt thou receiued them? Thinke I pray thee vpon this ingratitude; that God hauing runne ſo after thee, and that to ſaue thee, thou haſt out-runne him, and that to deſtroy thee.

Affections and reſolutions.

1. *Be confounded and ashamed, of this thy miſerie.* O my God, how dare I appeare before thine eyes? Alas I am but an apoſteme of the Worlde, and a verie ſincke of ſinne and ingratitude. Is it poſſible, that I haue bene ſo diſloyall, that I haue not left any one of my ſenſes, nor any one of the powers of my ſoule which I haue not polluted, violated, and defiled? and that not ſo much as one day of my life hath paſſed, in which I haue not brought foorth ſuch naughtie effects? Is it thus that I ought to recompence the benefits of my Creator, and the pretious

blood of my Redeemer?

2. *Craue pardon for thine offences.* O Lord, I caſt my ſelfe downe before thy feete, like the Prodigall childe; like another Magdalen; like a woman conuinced to haue dishonoured her marriage bed, with all kinde of adulterie. O pittifull Lord, haue mercie on this poore ſinfull wretche: Alas, ô liuely and neuerceaſinge wellſpring of compaſſion, haue pittie vpon this miſerable ſuppliant.

3. *Purpoſe to liue better hereafter.* O my bleſſed Lord; no, neuer any more with the helpe of thy grace; no, neuer any more will I abandon my ſelfe to ſinne. Alas, I haue loued it but too too much: but now I deteſt it, and imbrace thee, O father of mercie, I will liue and die in thee.

4. To blot out my ſinnes paſt, I will accuſe my ſelfe courageouſlie, I will not leaue one, but thruſt it headlōg out of my heart.

5. I

5. I Will doe all that I can, to pull vp by the verie rootes, all the plants of ſinne from my heart: and in particular, ſuch: and ſuch Which doe moſt annoy me.

6. To accomplish this, I will conſtantly imbrace the meanes, Which shall be aduiſed me: and neuer thinke I haue done enough, to repaire the ruines of ſo great offences.

Concluſion.

1. Giue God thanks, for expecting thy amendment, vntill this houre: and bleſſe him that he hath giuen thee theſe affections.

2. Offer him vp thy ſoule franckly and freelie, that thou maiſt put them in execution by the helpe of his grace.

3. Deſire him to ſtrengthen thee With his heauenly ayde, for his deare Sonnes pretious death · for our bleſſed Ladies interceſſion, and the prayers of all his Saints, &c. *Pater. Aue.* Credo

Remember to make a little no-

The fifth Meditation; Of Death.

CHAPTER XIII.

Preparation.

1. Place thy selfe reuerently, in the presence of God.
2. Pray him to inspire thee with his grace.
3. Imagine thy selfe to be extreamly sicke, lying vpon thy death bedde, without any hope at all of euer escaping.

Considerations.

1. CONsider the vncertaintie of the daye of thy death. O my poore soule, thou must out of this bodie one day: but when shall that day be? Will it be in Winter, or in Summer? In Cittie, or Countrey? By day, or by night? Shall it be vnawares, or with aduertisement? By sickneſſe, or by casuallitie? Shalt thou haue lea-

ſure to confeſſe thee, or not? Shalt thou haue the aſſiſtance of thy ghoſtly father, or not? Alas, ô my ſoule, of all theſe thinges We knowe not one, onely certaine it is, that dye We muſt, and alwaies ſooner then We imagine.

2. Conſider that at that time, the whole World ſhall haue an ende, ſo far foorth as concerneth thee, that is, there ſhall be no more World for thee, yea, it wil turne vpſid doWne before thine eyes: for then the pleaſures, the vanities, the Worldly ioyes, the fonde affections of our life, will ſeeme vnto vs like flying ſhadoWes, and fading cloudes. Ah Wretched captiue that I am: for What trifles and bables haue I offended almightie God? Thou ſhalt then euidently ſee, that Wee haue offended him for iuſt nothing. Contrary-Wiſe, at that hoWre, all deuotion, pietie, and other good Workes, Will ſeeme vnto thee, the greateſt and ſWee-

teſt treaſure in the worlde. O wherefore did I not follow this faire and pleaſant path? At that ſorrowfull time, thy ſinnes, which before ſeemed vnto thee but little Moule-hilles, will appeare bigger then huge Mountaines: and thy deuotion ſo litle, that thou wilt ſcarcely be able to perceaue it.

3. Conſider, the long and languishing fare-welles, that thy diſtreſſed ſoule will then giue to this worlde: how ſorrowfully she will bid adieu to riches, to honours, to vanities to vaine companie, to pleaſures, to paſtimes, to friendes, to neighbours, to parents, to kinsfolkes, to husband, to wife, to children, & in a worde, to all creatures; and finally to her owne bodie, which she muſt likewiſe leaue al pale, wrinckled, hideous, loathſome, and moſt deteſtable ſtincking.

4. Conſider the impreſſions that one shall haue, to lift vp or lay

hand on this thy body: the great haſte, that euen thy beſt friends will make, to carrie thy carcaſſe out of doores; and to hide the ſame full deepe vnder the ground, farre enough from their ſight and beholding: and this done, how ſeldome afterwardes the world will thinke vpon thee, ſurely no more then thou thy ſelfe haſt thought vpon other men, who haue deceaſed before thee. God haue mercie on his ſoule, ſay they, and there is all. O death, how art thou to be pondered? How art thou terrible, pittileſſe, and without compaſſion?

5. That at this departurre from the bodie, the ſoule taketh his waie on the right hande, or the leſt. Alas, alas, whither then ſhall thine goe, what waie ſhall it take? ſurely no other then that, which it hath heretofore begunne in this world.

Affections and reſolutions.

1. *Pray earneſtly to God, and*

caſt thy ſelfe with trembling loue betwixt his armes.

Alas, ô my Lord, receaue me into thy protectiõ, at that dreadfull day: make that laſt houre happy and fauourable vnto me, & let rather all the reſt of my life be nothing elſe, but dayes of ſorrow, affliction and calamitie.

2. *Deſpiſe the worlde.* Seeing I know not the howre, wherin I muſt leaue thee, ô wretched world, I wil no more ſet my loue vpon thee. O you my deare friendes, kinsfolkes, and allies, ſuffer mee to beare you onely that affection, which is compatible with an holy amitie, and may therefore laſt eternally: for why ſhould I vnite my ſelfe vnto you, in ſuch ſorte, as that afterwardes wee ſhould be forced, to breake the knot of amitie betwixt vs?

3, I will therfore from this very inſtant, prepare my ſelfe for that perillous houre, and take that care which is requiſite, to end this

iourney happilie: I will ſecure the eſtate of my conſcience, to the vttermoſt of my abilitie, and take preſent order for the reformation, and amendment, of ſuch and ſuch defaults,

Concluſion.

Giue thankes vnto God, for theſe reſolutions, which he hath infuſed & giuen vnto thee, & offer them againe, thankfully, louingly, and lowly vnto his Maieſtie. Entreate him a new, to giue thee a happie death, for the death of his dearely beloued Sonne, our Lord and Sauiour. Implore the aſiſtance of the bleſſed Virgin, thy Angel Gardian, and all the Saints in heauen *Pater. Aue. Credo.* And binde vp a ſweete Poſie of myrhe, to recreate thy ſoule the day following.

The sixt Meditation, Of Iudgement.

CHAPTER XIV.

1. Place thy selfe in the presence of God.
2. Pray him to assist thee with his grace.

Considerations

1. AFter the time, that God hath ordained, for the continuance of the world; and after a number of dreadful signes, and horrible presages; the terrour therof, shal make a man wither, for feare and anguish. A consuming flood shall burne, and reduce to ashes, euerie thing vpon the face of the earth, nothing which wee see excepted, or to be priuiledged, from this fierie deluge.

2. After this flood of flames and lightnings, all men shall rise from

their graues (excepting ſuch as alreadie be riſen) and at the ſommoning of the Archangels voyce, they ſhall appeare, before the iudgement throne, in the valley of Ioſaphat. But alas, with what difference? For the one ſorte, ſhall ariſe with glorified bodies, caſting foorth rayes of exceeding light; and the other in bodies, or rather in carions, moſt hideous and loathſome to beholde.

3. Conſider the Maieſtie, wherwith the Soueraigne Iudge will appeare, enuironed with all the armies, of his Angels and Saints. Before him, ſhall be borne triumphantly, his ſacred Croſſe, ſhining much more brighther then the Sunne. A ſtandart of grace to the good, and of rigour and terrour, to the Wicked.

4. This ſoueraigne Iudge, by his redoubted commandement, & which ſhall ſuddainly, and in a moment be put in execution, ſhall ſeparate the good from

the bad: placing the one at his right hand, and the other at his left: euerlasting separation, after the which these two bands, shall neuer more meete againe together.

5. This separation being made, and the bookes of consciences being layed open, all men shal see clearely, the malice of the wicked, and the contempt which they haue borne to the maiestie of God: and on the otherside, the penance of the good & the effectes of the grace of God, which they haue receaued, and nothing at all shall be hidden or kept secret in that great consistorie. O good God; What a shamefull confusion will this be for the one, and what a glorious consolation for the other!

6. Consider the last sentences pronounced against the wicked. *Goe you cursed into euerlasting fire, prepared for the diuel and his Angels.* Waigh well these wordes which are so waightie. *Goe*, saith

he, a word of eternal reiection and abandoning of those infortunate wretches, banishing them eternally from his glorious face. Next he tearmeth them *accursed*: ô my soule, how dreadful a curse? a curse comprising in it, all maner of mischiefe and miserie; An irreuocable curse, comprehending all times, and eternitie. He addeth *into euerlasting fire.* Behold, ô my heart, the grieuous horrour, of this eternitie: O eternall eternitie, and boundles infinitie of paines, how dreadfull art thou?

7. Consider the contrary sentence, giuen and pronounced, in fauour, of the good. *Come*: saith the Iudge; O sweete word, and beginning of saluation, by which God draweth vs vp vnto him selfe, and receaueth vs into the besome of rest and glorie. *The blessed of my Father.* O deare blessing, treasure of blisse. *Possesse the kingdome which is prepared for you, from the beginning of the world.* O good

God, what exceſſe of fauour: for this kingdome hath no end.

Affections and reſolutions.

1. *Tremble, ô my ſoule, at the remembrance hereof.* O my God, Who can ſecure me at, that diſmal daye, in which the pillars of heauen shal tremble for feare?

2. Deteſt and abhorre thy ſinnes, for only they can caſt thee aWaie, at that dreadfull hoWre.

3. *Ah, wretched heart of mine, reſolue to amende al.* O Lord, I Will iudge my ſelfe noW, With all care and ſtricktnes, leaſt I be then iudged far more rigorouſly. I will examine & condemne my ſelfe, accuſe and chaſtice my ſelfe, that the eternal Iudge condemne me not, in that latter day. I will With al ſorroW and humbleneſſe, frequent the Sacrament of Confeſſion, & Will accept all neceſſary pennance and aduiſes &c.

Concluſion.

1. Thanke the goodneſſe of God, that hath giuen theemeanes,

to prouide for that day: and time, and oportunitie to do Penance.

2. Offer him thy heart to performe it.

3. Pray him to giue thee grace, well & truely to accomplish it. *Pater. Aue* &c.

And prouide a posie for all the day.

The seuenth Meditation. Of Hell.

CHAPTER XV.

Preparation.

1. Place thy selfe in the presence of God.
2. Pray him to assist thee With his grace.
3. Imagine to thy selfe a darke cittie, all on fire, With pitch and brimstome, and thronged With miserable citizens, Which cannot get out.

Considerations.

1. CONsider, that the damned are within this bottomlesse pit of Hell, as within this vnfortunate cittie, where they suffer vnspeakeable torments in all their

senſes, and in al their members: Becauſe, as they haue employed all their senſes and members, to commit ſinne? ſo shall they ſuffer in al their senſes and members, the paines and torments due vnto ſinne. There the wanton eyes, and laſciuious lookes, shall be afflicted with the horrible viſion of deuils, and hellish ſpectacles. The eares for delighting in vitious diſcourſes, detractions, and ſlanders, shall heare nothing but lamentable out-cries, and deſperate howlings: and ſo of others.

2. Conſider, that ouer and aboue all theſe bitter torments, there is yet another geater then they all, which is, the loſſe and priuation of the glorie of God, from whoſe amiable face, and fruition, they are for euer irreuobly debarred. Now if Abſalon found, that the priuation of the face of his father Dauid, was more grieuous vnto him, then his very exile; ô mercifull Lord, What an

infinite griefe will it be, to be for euer depriued, from beholding of thy moſt delightfull and louely face?

5. Conſider withall, the eternitie, of theſe paines, which only thing, maketh Hell intolerable. Alas, if a flea in our eare, or if the heate of a little feauer, make one ſhort night ſo long and tedious how tedious and terrible ſhall the night of eternitie be, accõpanied with ſo many vnſpeakeable torments? Of this eternitie, groweth in the dãned, an eternall deſperation, infinite rage, and moſt abhominable blaſphemie, &c.

Affections and reſolutions.

1. *Terrifie thy ſoule, and ſtirre thy ſelfe vp to feare, with the wordes of holy Iob.* O my ſoule, art thou able to liue for euer, with euerlaſting flames, and amidſt this deuouring fire? Wilt thou willingly forſake the ſight of thy God for euer.

2. *Confeſſe that thou haſt deſer-*

ued it. And wretch that I am, how often? O my deare Lord, from hencefoorth, I will take a new course, and tread a contrary way; for why should I descend into this bottomlesse pit of hell? I will therefore doe this or that endeauour to auoide sinne, which only can giue this immortall death.

Giue thankes, Offer, Praye. Pater. Aue. Credo.

The eight Meditation: Of Paradise.

CHAPTER. XVI.

Preparation.

1. Place thy selfe in the presence of God.
2. Pray him to assist thee with his grace.

Consideration

1. COnsider, a faire and a cleare night, and thinke how pleasant a thing it is, to beholde the skie all spangled with an innumerable multitude, and varietie of starres. Then againe, in thyne imagination, ioyne all this nights goodlie

goodlie beautie, with the beautie of a faire Sunneshine day, such a one, that the brightneſſe of the Sunne beames, should not hinder, the ſight of the golden Starres, nor the ſiluer rayes of the Moone: and after all this, ſay bodlie, that all this is nothing, in regard of the excellent beautie of that great Paradiſe. O how this place is to be deſired, and to be loued! O how pretious is this noble Cittie!

2 Conſider the nobilitie, beautie, and multitude of the inhabitants, and citizens of this bleſſed countrey; thoſe millions of millions of Angels, and Archangels; of Cherubins and Seraphins: thoſe troupes of Apoſtles, Prophets, Martyrs, Confeſſors, Virgins, and holy Martrons. O how bleſſed, is this bleſſed companie? The loweſt, & meaneſt whereof, is more beautifull to beholde, then al this viſible world: What ſight will it then be, to ſee them alto-

gether? But ô my God, how happie are they? They sing continuallie, melodious songs of eternal loue; they alwayes enioy, a constant and stedfast estate of gladnesse, they enterchange one to another, vnspeakable contentments, and liue in the comfort of endlesse, and indissoluble amitie.

3. In a word, consider what good they all haue to enioy God, who gratifieth them for euer, with his amiable coũtenance, and by the same, powreth into their hearts, an abisse of delights. What a good is it, to be vnited euerlastingly to their beginning? They are there like happie birdes which flie, chirping and singing perpetually in the heauen of thy diuinitie, which compasseth them on all sides, with vnspeakable pleasures: there euerie one striueth with an holy emulation, who may doe best: and without any enuie, sing the praises of their Creator. Blessed be thou, ô sweete Lord, and

ſouueraigne maker, Who art ſo bountifull vnto vs, and doeſt communicate vnto vs ſo liberally, the euerlaſting treaſures of thy glory. And God on the otherſide, bleſſeth them all, with an eternal benediction. Bleſſed be you for euer, ſaith he, my beloued creatures, who haue ſo faithfullie ſerued mee, and who ſhal laud me euerlaſtingly, with ſo great loue, courage and contentment.

Affections and reſolutions.

1. *Admire and praiſe, this heauenlie countrie.* O how beautifull art thou, my deare Hieruſalem?

2. *Reproach vnto thy heart, the little courage, which it hath had vnto this preſent, for hauing gone ſo much awrye, from the way of this glorious habitation.* O wherfore, haue I ſo much eſtranged my ſelfe from my ſoueraigne good? Ah wretch that I am, for theſe pleaſures, ſo diſpleaſant and light, haue I a thouſand and a thouſand times, left the eternal and infinite

delights. Where was my wit & & vnderſtanding, to deſpiſe ſuch goods ſo deſireable, for deſires, ſo vaine and contemptible?

3. *Aſpire notwithſtanding, with a vehement reſolution, to this delicious and deſired aboad.* O my gratious God, ſince it hath pleaſed thee, at the length to recall my wandering ſteps, and to direct them into the right way, neuer hereafter wil I turne backe to thoſe by Waies; neuer hereafter, will I ſtray from the true path. Let vs goe with courage, my deare ſoule, let vs runne towards this bleſſed countrie, which is promiſed vs, in the kingdome of heauen: what make we ſo long in this beggerly countrie of Ægypt? I will therefore diſpatch my ſelfe, from all ſuch things, as may put me out of the way? or hinder me in ſo happie a iourney. I will performe ſuch and ſuch thinges, as may bring me ſafely, and ſpeedely to my iourneyſend. *Giue thākes, Offer.*

Pray. Pater. Aue Credo.

The ninth Meditation: by way of election or choise of Paradise.

CHAPTER. XVII.

Preparation.

1. Place thy selfe in the presence of God.
2. Humble thy selfe before his Maiestie, praing him to inspire thee, with his grace.
3. Imagine thy selfe to be in a plaine field, all alone, in companie of thy good Angell, as young Toby, going to Rages. And that he causeth thee to see about thee Paradise open, with all the pleasures, represented in the former meditation of Paradise: and beneath that he makes thee see the pit of hell wide opē, with all the torments, described in the meditation of hell. Thou being thus placed vpon thy knees, before thy good Angel.

Considerations.

1. CONsider, that it is most certaine, that thou art in very deede, in the midway to Paradise and Hell; and that the one, and the other, is open to receiue thee, according to the choise which thou shalt make.

2. Cõsider that the choise which now thou makest, of the one, or the other place in this World shall last for all eternitie in the world to come.

3. Consider, that although, both the one, and the other, be open to receaue thee according to thy choise; yet that God, Who is readie to giue thee, either the one by his iustice, or the other by his mercie; desireth notwithstanding, With an incomparable desire, that thou Wouldest make choise of Paradise: and thy good Angell also, vrgeth and presseth thee With all his power, offering thee on Gods behalfe, a thousand succours, and a thousand graces, to helpe thee to ascende and mount vp thither.

4. Consider, that Iesus-Christ from heauen aboue, louingly beholdeth thee, and inuiteth thee sweetely, saying Come, ô my deare soule, to euerlasting repose, betweene the armes af my goodnes, where I haue prepared immortal delights for thee in the multitude of my loue. Behold likewise, with thy inward eyes, the holy Virgin; who with a mothers tender loue, exhorteth thee, saying. Take heart & courage, my childe, despise not the desires of my Sonne, nor the manifold sighes which I haue cast foorth for thee, earnestly together, with my Sonne, tendring thy eternall saluation. Behold the Saints also, which exhort thee; & a million of holy soules, courteously alluring thee, and wishing nothing else, but that one day, thy heart may be ioyned with theirs, in that happie companie, there to praise God, for euer and euer: assuring thee that the way to heauē is not so vneasie, as the Worlde would make

it. Come boldly, deare soule, say they, forward with courage; for he that shall ponder diligently, the way of deuotiō, by which we haue ascended hither, shal preceaue, that we arriued to these eternall ioyes, through pleasures; without comparison more pleasant, then all the delights, and pleasures of the World.

Election.

1. O Hell, I detest thee now and for euermore: I detest thy torments and paines: I detest thy vnfortunate, and accursed eternitie: and aboue all, I detest those eternal blasphemies and execratiōs. Which thou vomitest out eternally against my God. And turning my soule to thee, ô beautiful Paradise, euerlasting glorie, and endlesse felicitie, I make choise for euer, and irreuocably, of my dwelling and habitation, within thy faire and beautifull buyldings; within thy holy, and most louely tabernacles: I blesse thy mercie, ô my God, and

accept the offer, which it pleaseth thee to make mee. O sweete Sauiour Iesus, I likewise imbrace thy euerlasting loue, and agree to the purchase which thou hast made for mee, of a happie lodging in this blessed Ierusalem: not so much for any thing else, as to loue & blesse thee for euer and euer.

2. In like manner, accept the fauours which the Virgin, and all the blessed Saintes, present vnto thee. Promise thē that thou wilt walke towards them, & giue thy hand to thy good Angell, that hee may guide thee thither, and encourage thy soule, to make this choise. *Pater. Ave. Credo.*

The tenth Meditation: By way of election and choise, which the soule maketh of the deuout life.

CHAPTER XVIII.

Preparation.

1. Place thy selfe before God.
2. Prostrate thy selfe before him, and craue the assistance of his grace.

Considerations.

1. IMagine thy selfe once againe, to be in a plaine fielde, all alone with thy good Angell; and that thou seest on thy left hand, the diuell seated vpon a great highe throne, with manie infernall fiendes by him. And round about him, a great troupe of worldlings, which all bare-headed, acknowledge him for their Lord, and doe him homage, some by one sinne, and some by another. Beholde the countenance of all these vnfortunate Courtiers, of this abhominable Kinge. Beholde, some of them furious, and madde with

hatred, enuie, & choller. Others. Killing one another, with ſpite and rancour: Others withered aWaie, penſiue and buſie, onely to heape vp riches: Others, attending onely to vanitie, led aWaie with pleaſures, altogether vnprofitable: Others filthie, ouglie, rotten, and putrified, in their brutish affections. Beholde, how they are all Without any repoſe, Without order, and Without contentment. Beholde, how they deſpiſe one another, & loue but onely from the teeth outWarde. In a Word, thou ſhalt ſee a pittifull common Wealth, miſerablie tyrannized, by this accurſed King, Which may iuſtly mooue thy heart to compaſſion.

2. On the right ſide, beholde, Ieſus-Chriſt Crucified, Who With moſt heartie loue, prayeth for theſe poore people, poſſeſſed of the diuel, that they may be freed and deliuered from that tyrannicall thraldome; and calling them

meekely and curteously vnto him. Behold, round about him, a great troup of deuout persons, euery one in cõpanie of his holie Angell. Behold, the beautie of this kingdome of deuotion. O What a goodlie sight is it, to see this troupe of Virgins, of men, and Women, whiter then the Lillies. That assemblie of Widowes, full of holie mortification and humilitie. Behold, the ranckes of diuers marryed folke, liuing so sweetly together, with mutuall comforte, which can not proceede, but from heauenly charitie. Consider how these deuout soules, accommodate the care, of their exteriour house, with the care of the interiour: And the honest loue: of the husband, With that of the celestiall bridegrome. Behold thé all vniuersally, and thou shalt see in them all, a sweete, holy, and amiable countenance; all of them reuerently giuiug eare to our blessed Lorde, Whom euerie one

would willinglie plāt in the midſt of his heart. They are full of ioy, but their ioy is gratious, charitable, and well ordered: they abound in loue one towardes another; but their loue is ſacred, pure, and vnſpotted. Such as ſuffer afflictions, amongſt this deuout companie, neither torment nor trouble themſelues, nor looſe their courage. Laſtly, behold, thoſe louely eyes of our Lord and Sauiour, which ſweetly are caſt vpon them al to comfort them; & how they altogether aſpire vnto him.

3. Thou haſt alreadie, caſt of Sathan, with all his wofull and execrable troupe, by the good affections and reſolutions, which through Gods grace, thou haſt conceaued: not withſtanding, thou art not yet arriued to the palace of thy king, our Lord Ieſus: nor ioyned with his bleſſed Court, of deuoute ſoules, but hetherto, thou haſt alwaies remained, bet-

tweene the one and the other.

4. The blessed Virgin, with S. Ioseph, S. Lewes, S. Monica, & a hundred thousand other Saints, which are in the squadrõs, of those that liued deuoutlie, in the middest of the world, do inuite and encourage thee.

5. The crucified king of glory himselfe, calleth thee courteously by thine owne name: Come hither that I may crowne thee.

Election.

1. O vaine world, ô abhominable troupe, no: you shall neuer more see mee vnder your banner. I haue for euer left off your fooliries and vanities. O execrable king of pride, ô cursed king, fiend of Hell: I renonce thee, with all thy workes.

2. And humblie turning my selfe vnto thee, my deare Lord Iesus, king of felicitie & eternal glorie: I embrace thee, with all the forces of my soule: I adore thee with all my heart: I choose thee, now and

euer for my king, and for my onely Prince: I offer vp vnto thee, my inuiolable fidelitie: I doe homage irreuocable vnto thy diuine Maiestie, and submit my selfe wholly, to the obedience of thy holy lawes and ordinances.

3. O sacred Virgin, my dread and deare Lady, I choose thee for my aduocate and my guide: I render my selfe vnder thy colours: I offer from hence forth, a particular respect & reuerence, vnto thy memorie

4. O my good Angell, present me vnto this glorious & sacred assembly, and abandon me not, vntill I arriue to the societie of this blessed companie with whom I say from my heart, and will say for euer, Liue for euer, my Lord Iesus, liue for euer, my Lord Iesus.

Pat. Aue Credo.

How to make a generall Confessiõ.

CHAPTER XIX.

HItherto (my deare Philotheus) haue I set downe the

Meditations, which I thought requisite for our purpose: and when thou hast passed them ouer with diligence and deuotion: then goe with an humble, but yet courageous spirit, to make thy generall Confession. But I pray thee, suffer not thy selfe to be troubled with any kinde of apprehension. The Scorpion is venenous in the wound which ariseth from his sting: but himself, being reduced into oyles, becomes a singular remedie against his owne stinging: so sinne is not shamefull, but being conuerted in confession and Pennance, becommeth wholesome & honorable. Contrition and Confession, are so pretious, and of so sweete a smell, that they blot out the filthe, and dispearse the stinch of sinne. Simon the leaper, iudged Magdalene to be a sinner, and called her so: but our mercifull Sauiour denyed it, and spoke no more of her sinnes, but of the sweete perfumes which shee powred

powred foorth, and of the greatneſſe (and odoriferous ſent, of her inflamed charitie.

2. O my Philotheus, if we be trulie humble in our owne eyes, and in the ſight of God, our ſinnes will diſpleaſe vs aboue all thinges, becauſe God is ſo highly offended with them: but the accuſation of our ſinnes, will be ſweet and pleaſant vnto vs, becauſe God is greatly honoured with it. A kinde of heart eaſe, and aſſwaging of paine it is, to haue declared plainly and ſufficiently the deſeaſe that tormenteth vs, to a ſkillfull Phyſitian, that can cure vs.

3. When thou commeſt before thy ghoſtlie father, imagine thy ſelfe to be on the mount of Caluarie, kneeling right vnder the feete of Ieſus Chriſt Crucified, from whom diſtilleth, his moſt pretious blood on all ſides, to bathe and waſhe thee from thy iniquitie. For although it be not the very

blood of our Sauiour. yet it is the merittt and valour of his blood, shed for vs, vpon the Crosse: which Washeth and Watereth aboundantly, the soules of the penitents, in euerie Confessionary. Open then thy heart well, to expel thy sinnes by vertue of Confessiō; for according to that measure, in which they goe out of thy soule, wil the grace of God, enter in their roome, to fill thee brimfull with his blessing.

4. But be sure, to declare the state of thy soule; and all thy sinnes, simply, plainely, and fully. Satisfie thy conscience in this, once for all thy life after; and that done, hearken to the aduertisements and ordinances, of the seruant of God to whom thou Confesseth, and say with holy Samuell in thy heart: *Speake Lord. for thy seruant heareth vnto thee.* Yea (my Philotheus (it is God, whose voice thou heareſt in that place. For so said he vnto

his Vicars, *Hee that heareth you, heareth me.*

5. After that, take in hande, this proteſtatiõ followíng, which ſerueth, for a concluſion, of all thy Contrition: Ponder it welfrõ the beginning to the ending; and reade it attentiuelie, and with the greateſt feeling that poſſible thou canſt.

An authenticall proteſtation, ſeruing to graue in the ſoule, a firme reſolution to ſerue God and to conclude the actes of Penance.

CHAPTER XX.

1. I Wretched ſinner, heere perſonallie appearing, and ſtanding in the preſence of God euerlaſting, and of al the court of heauen: hauing conſidered the exceeding mercie of his diuine goodneſſe towards mee, moſt vnworthie and miſerable catife, whõ he hath created of nothing; preſerued, ſuſteyned, and deliuered from ſo manie dangers, and endo-

wed with ſo manie benefits: But aboue al conſidering the incomprehẽſible ſweetneſſe and clemencye, where with this moſt good God hath ſo bountifully tolerated me in my iniquities, and ſo louingly inſpired me, inuiting me to amendment, and ſo patiẽtly expected my Penance and Conuerſion, vntill this N. yeare of my age, notwithſtãding, all my vnthãkfulneſſe, diſloyaltie, and infidelitie: whereby defferring my Cõuerſion, and deſpiſing his graces, I haue ſo impudently offẽded him: hauing moreouer conſidered, that the day of my Chriſtening, I was ſo happily & holily vowed and dedicated vnto God, to be his childe; and that contrary to the profeſſion, which then was made in my name, I haue ſo many and ſundrie times, ſo execrably and deteſtably profaned and violated my ſoule, imploying it, and oppoſing it, againſt his diuine maieſtie: At length recalling my ſelfe, and proſtrating my ſelfe in heart ãd minde, before the throne

of his diuine iustice, I acknowledge, confesse, and yeelde my selfe lawfully attached, and conuicted of high treason, against his diuine Maiestie; and guiltie of the death and Passion, of Iesus Christ, by reasō of the hainous sinnes, for which hee dyed and suffered, the torment of the Crosse: So that consequently, I am worthie to be cast away, and damned for euer.

2. But turning my selfe towardes the throne of the infinite mercie, of the selfe-same eternall God, hauing detested from the bottome of my heart, and with all my force, the iniquities of my life fore-passed: I most humblie require and craue pardon, grace, and mercy; with entire absolution from my crime, through vertue of the Passion and death, of the same Sauiour & redeemer of my soules vpon whom relying as vpon the only foundation of my hope, I Confirme againe, aduow, and renew, the sacred profession, of

loyal ſeruice, and fidelity, made in my name & behalfe, vnto my God, at my Baptiſme: renouncing the deuil, the fleſh, and the World; abhorring their execrable ſuggeſtions, vanities, and concupiſcences, for all the time of this preſent life, and for all eternitie. And conuerting my ſelfe vnto my moſt gratious and mercifull God, I deſire, deliberate, purpoſe, and fully reſolue irreuocably, to honour him, ſerue him, ād loue him now ād for euer; giuing him for this ende, and dedicating, and conſecrating vnto him, my ſpirit, With all its faculties; my ſoule, With all her functions; my heart, With all its affections; and my bodie, With all its ſenſes: proteſting, neuer more to abuſe any one part of my beeing, or nature, againſt his diuine will, and ſoueraigne Maieſtie: to Whom I offer vp and ſacrifice my ſelfe in ſpirit, to be to him a loyall, obedient, and faithfull creature for euer: Without euer vnſaying, reuo-

king, or repenting me of my promise.

3. But if alas, through suggestion of mine enemie, or through humaine frailtie, I chance at anytime to transgresse, in any thing whatsoeuer, this my purpose and resolution, I protest and determine, from this very houre, through the grace and ayde of the holy Ghost, to rise againe, so soone as I shall preceaue my fall, & so to returne anew to the diuine mercy, without any stay or delay whatsoeuer. This is my will, intention, and resolution irreuocable and inuiolable; which I aduow, and confirme without reseruation or exception, in the same sacred presence of my God; and in the sight of the triumphant Church; and in the face of the Church militant, my Mother, who vnderstandeth & registreth this my declaration, in person of him, Who as her officer heareth me, and taketh my Confession in this action.

loyal ſeruice, and fidelity, made in my name & behalfe, vnto my God, at my Baptiſme: renouncing the deuil, the flesh, and the World; abhorring their execrable ſuggeſtions, vanities, and concupiſcences, for all the time of this preſent life, and for all eternitie. And conuerting my ſelfe vnto my moſt gratious and mercifull God, I deſire, deliberate, purpoſe, and fully reſolue irreuocably, to honour him, ſerue him, ād loue him now ād for euer; giuing him for this ende, and dedicating, and conſecrating vnto him, my ſpirit, With all its faculties; my ſoule, With all her functions; my heart, With all its affections; and my bodie, With all its ſenſes: proteſting, neuer more to abuſe any one part of my beeing, or nature, againſt his diuine Will, and ſoueraigne Maieſtie: to whom I offer vp and ſacrifice my ſelfe in ſpirit, to be to him a loyall, obedient, and faithfull creature for euer; Without euer vnſaying, reuo-

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4. Let it pleaſe thee, ô my eternall God, almightie and all-good Father, Sonne, and Holie Ghoſt, to confirme and ſtrengthen me in this reſolution; and to accept this my cordiall and inward ſacrifice, in the odour of ſweetneſſe. And as it pleaſeth thee to lighten me with thy holy inſpiration, and to giue mee the will to purpoſe fully; ſo graunt me alſo force & grace to performe it perfectly. O my God, thou art my God: God of my heart, God of my ſoule, and God of my ſpirit: and for ſuch, do I reuerently, thankfully: and louingly acknowledge, honour, and adore thee, now, and for euer. Liue O Ieſu.

A deuout manner to receaue Abſolution.

CHAPTER XXI.

THis proteſtation ended, be verie attentiue, and open the eares of thy heart, to heare the wordes of thy Abſolution, which the Sauiour of thy ſoule himſelfe,

sitting vpon the throne of his mercie, will pronounce frō aboue in heauen, before all his Angels and Saints, at the same time, that the priest in his name, doth absolue thee here beneath vpō earth, So that all that glorious troup of the blessed Citizens of heauen, reioycing at this happie successe of thine, will sing a spirituall Canticle, with incomparable ioye; and all giue the kisse of peace, and fellowship vnto thy heart, now sanctified and restablished in grace.

2. Beholde here (my Philotheus) an admirable contract, which passeth betweene thee and thy God, by which thou makest so happie a peace, with his diuine Maiestie; for as much as giuing thy selfe to him, thou gainest him, and thy selfe also, for life euerlasting. It remaineth onely to take penne in hande, and subscribe with a ioyfull hart to the acte of thy protestatiō, and afterward, thou shalt goe to the sacred Altar, where God on the

other ſide, will reciprocallie, ſigne and ſeale thy abſolution, and the promiſe which he makes vnto thee, of the kingdome of heauen, putting himſelfe by his venerable ſacrament, as a ſacred ſeale and ſignet, vpon thy renewed hart.

3. Thus I trow (Philotheus) thy ſoule wil be wholly purged from ſinne, and all ſinful affections. Yet becauſe theſe affections are eaſilie bredde, and borne a-new in the ſoule, through our frailtie, and ouer-rebellious concupiſcence, which may well be mortified, but neuer wholie extinguished, while we liue in this mortall life, I wil giue thee ſome inſtructions, which being well practiſed, may preſerue thee hereafter from mortal ſinne, and from all inclination or affection thereof, ſo that it may neuer hence-foorth, finde place in thy heart. And for ſo much, as the ſelfe-ſame inſtructions, ſerue alſo for a more perfect and higher mortification of the ſoule, before

I deliuer them, I will say a worde or two, of this absolute and perfect puritie of minde, whereunto I would willingly conduct thee.

That we must purifie our selues frō the affections which we haue to veniall sinnes.

CHAPTER XXII.

1. AS the day light encreasing, we see by degrees more cleerly in a looking glasse, the spottes and blemishes of our coūtenance: euē so as the inward light of the holy Ghost illustrates our consciences, We see more plainly and distinctly, the sinnes, inclinations and imperfections, which may hinder vs to attaine vnto true deuotion. And the very same light which causeth vs to discouer those spotts & deformities, enflameth vs likewise with desire to cleanse & purge vs from them.

2. Thou shalt discouer in thy selfe (my deare Philotheus) that besides mortal sinnes and the affection to them, from which by the

afore-mentioned exercises, thou hast bene purged, there remaine yet in thy soule, diuerse inclinatiõs and affectiõs to venial sinnes. I do not say thou shalt discouer veniall sinnes, but inclinations to them: now the one is farre different from the other: for we can neuer be altogether free from veniall sinnes in this mortall life, at least so to continue in that puritie for any long time, but we may be well without all affection vnto véniall sinnes: for (to giue an exãple of this difference) it is one thing to lie once or twice merilie, in things of smale importance, & another thing to take pleasure in lying, and to beare an affection to this kinde of sinne.

3. I say then, that one must purge his soule from all the affections & inclinations that he feeleth to veniall sinnes, that is to say, that he must not nourishe voluntarilie a wil to continue and persеuer, in any king of veniall sinne: for it

Would be too too great a negligence, to keepe wittingly and a-wars vnto vs in our conſcience, a thing ſo diſpleaſing vnto God, as is the wil to bewilling to diſpleaſe him: for a veniall ſinne be it neuer ſo litle, diſpleaſeth almightie God, though not ſo hainouſly, that he will damme vs, or caſt vs away for euer for the ſame. Yf then veniall ſinne diſpleaſe him, the will and affection which one hath to venial ſinne, is no other thing, but a reſolution and purpoſe to diſpleaſe his diuine maieſtie. And how is it poſſible, that a generous and noble ſoule, ſhould indure, not onely to diſpleaſe his God, but to beare an affection to diſpleaſe him?

4. Such affectiõs (my Philotheus) are directly contrarie to deuotiõ, as affection and delight in mortal ſinnes, are oppoſite to charitie: They wearie and weaken the forces, of the ſpirit, hinder the courſe of diuine conſolations, opẽ

a wide gate to tẽptations: and although they kill not the ſoule out-right, yet they make it exceeding ſick and feeble. *Dead flies* (ſaith the Wiſeman) *marre the ſweetnes of an ointment*: but thoſe which eate thereof in paſſing, ſpoyle nothing but that which they take, leauing the reſt vntainted: but when they linger long and die in the ointment, they marre both the vertue and valew of it, and leaue it nothing worth but to be caſt away. So veniall ſinnes, chancing to fall in a deuout ſoule, and not ſtaying there any time, do not much harme vnto it. but if the ſame ſinnes dwell in the ſoule, through the affectiõ and delight wherwith she entertaineth them, they make her without doubt, to leeſe the ſweetnes of the ointment, which is the grace of holie deuotion.

5. Spiders kill not the Bees in their hiues, but they ſpoile & corrupt their honie, and entãgle their

honny-combs with theire cob-webbes, so that the Bees can not goe forward in their worke. This is to be vnderstood, when spiders get into the hiues, so that they make their aboade in them. So venial sinnes kill not our soules, but yet marre the honnie of our deuotion, & intangle the powers of our soule so stroglie with naughtie customes and bad inclinations, that it can no more exercise charitie with promptnes and alacrite, in which deuotion consisteth: but this is to be vnderstood when veniall sinnes dwell in our cõsciẽce, by the affection and delight which we beare vnto them.

6. It is no hainous sinne (my Philotheus) to tell some litle lie in passtime, to exceed somwhat in needlesse talke, in careleſſe lookes, in apparel, in myrthe, in play, in dancing, and such like toyes, so that as soone as we perceaue these ghostly spiders entered into our soules, we chase them and driue

them presently away, as the Bees driue away the corporall spiders: but if we permit them to stay in our hartes, and not only this, but if we bend out affections to retaine and multiplie them, we shal soone finde our honnie destroyed, and made bitter, and the hiue of our conscience pestered & spolied, But I say once againe: What likelyhood is there, that a noble and vertuous soule, would take pleasure in displeasing God, and delight her selfe in becomming disagreable vnto him, and to retaine a desire and will to do that, which she knoweth to be grieueous vnto him?

That we ought to purifie our selues from affection and delight of Vnprofitable and dangerous thinges.

CHAPTER XXIII.

1. GAming, dancing, feasting, brauerie, maskes, comedies and such like pastimes, of themselues are not hurtfull at all, but indifferent

different, and may be well and ill vſed: yet notwithſtanding, theſe things be dangerous: and for one to beare an affection vnto them, is yet more dangerous. I ſay then Philotheus, that although it be no ſinne at all, but lawful to play, to dance, to deck and adorne thy ſelfe, according to thy eſtate & the cuſtome oftimes, to heare honeſt comedies, to banquet with ſober companie, yet to delight in ſuch things, is exceeding dangerous, and altogether contrarie to the exerciſe of deuotion. It is no ſinne to do ſuch things: but it is very ill to ſett thy affection that way. It is pittie to ſow ſuch vaine and foolish thoughts in the fertil field of our hart, which take vp the roome of vertuous impreſſions, and hinder the iuce of the ſoule from nourishing good and wholſome inclinations.

2. The auncient Nazarits, abſtained not onely from all that which might inebriate or make them

drunk, but from grapes also, and the veriuce of grapes: not that the grape or veriuce maketh drunke, but because it was to be feared, least tasting the veriuce, they should be tempted to eate the grapes, and by eating grapes, they should stirre vp an appetite of drinking wine. I denie not but we may somtimes vse these dangerous thinges, but I auouch absolutely, that we can neuer setle our affectiō and delight on them, without detriment to deuotion. The Stagges when they feele them-selues ouer-fatt, retire to the bushes and thickets of the foreests, because they perceaue, that being loaden with their owne waight, they shouldnot be able to runne, if they should chance to be hunted. In like manner the hart of man surcharged with these superfluous, vnprofitable, and perilous affections, cannot runne after his God with promptnes, facilitie, & willingnesse of minde, which is the

true point of deuotion.

3. Litle children ſweat and tyre them-ſelues to catche Butterflies, & no bodie thinks it ill in them, becauſe they be litle children: but is it not a ridiculous thing, nay rather is it not lamentable, to ſee men of vnderſtanding and yeares, to be beſotted with the delight of ſuch fõde toyes, and baſe trifles, as theſe of which we ſpeake? which beſides that they be altogether vnprofitable, put vs likewiſe in euident danger of erring, and diſordering our ſelues, in the purſuite of holineſſe and pietie. For this cauſe (my deare Philotheus) I ſay that we muſt neceſſarilie purifie and cleanſe our ſelues from theſe affections: for though the acts themſelues, be not alwaies contrarie to deuotion, yet the inclination & delight in ſuch actions is alwaies damageable vnto it.

That we must purge our ſelues, from bad inclinations.

CHAPTER XXIV.

1. BEſides theſe vitious inclinations We haue (my Philotheus) certaine naturall inclinations to ſome kind of acts: Which inclinations, becauſe they proceed not in vs frō our particular ſinnes, neither mortall nor veniall, but are onely imperfections, and defects; for example the holie matron S. Paula, according to the relation of Saint Hierom, had a great inclination to griefe and ſadnes, ſo that at the death of her children and husband, ſhe Was alWayes like to dio for ſorroW: this Was an imperfection in this bleſſed Woman, but no ſinne at all, ſince ſhe had it againſt her Will, for no doubt ſhe took no pleaſure in this kind of ſorroW.

2. There be ſome that naturallie are light of behauiour, others ſtubborne & ſullen, others hard to receaue and admit another mans

councell, otherſome prone to indignation, others to choller, others to loue: and to be brieſe, few shalt thou finde, in whome ſome ſuch imperfection may not be noted. Which although they be as it were proper and natural to euery one yet by a care and contrarie affection, they may be moderated and corrected, yea and be altogether purged and deliuered of them.

3. And I tel thee (ô Philotheus) that it is neceſſarie that thou endeuour ſo to doe. Men haue found the meanes to change bitter Almond trees into ſweet, only by percing them cloſe by the roote, to lett out the bitter iuce of them: Why may we not then, let forth our peruerſe inclinations, from the root of our hart to become better? There is not ſo good a nature, but may be corrupted by vitious cuſtomes: nor ſo bad and ſtubborne a condition, but may firſt by the grace of God, and

next by good industrie and diligence, be corrected and surmounted: To this end therfore wil I now set thee downe some instructions and exercises, by which thou maist purge thy soule from these naturall imperfections, & withall fortifie and arme thy selfe against all mortall sinne. God giue thee grace to practise them well and effectually.

THE SECOND PART OF THIS INTRODVCTION, CONTAINING aduices for the lifting vpp of the soule to God by prayer, and by vse of the Sacrament.

Of the necessitie of prayer.

CHAPTER. I.

1. THe exercise of prayer, placeth our vnderstandings in

the clearnes of the diuine light, and exposeth our cold affection, to be warmed by the heate of heauenly loue: nay, there is nothing that so much purgeth our vnderstanding from ignorance, and our will from depraued affectiõs. Prayer is the water of benedictiõ, which being sprinkled vpon our soules, maketh the plants of our good desires to flourishe, washeth our mindes from imperfections, and tempereth the inflamed heates which passions produce in our hart.

2. All prayer hath these good effects, but aboue all I counsell thee to applie they selfe to mentall and cordiall prayer, and especially that which hath for its matter or subiect, the life and passion of our Lord: for beholding him often by meditation, thy soule wilbe filled with him, thou wilt learne his cariage, as it were and gestures, & conforme all thy actions according to the measure and modell of

his. He isthe light of the World: it is in him then, by him, and for him, that We muſt be cleered and illuminated; he is the louely tree of life: vnder his shadow then, muſt we refresh our ſelues; he is the liuing Well of Iacob, to washe away all the ordure and ſtaines of our ſoule. To be short, We ſee that litle children, by hearing their mothers ſpeake, and pratling often with them, do come to learne their language: and We continually conuerſing with our Sauiour by meditation, obſeruing & pondering reuerently, his Words, his Workes, and his affections, shal ſoone, by the helpe of his grace, learne to ſpeake, to Worke, to Will, and deſire as he did. We muſt reſt vpon this reſolution my Philotheus, and beleeue me We cannot come vnto God the Father by any other gate but this: & euen as the glaſſe of a mirrour cannot ſtay or retayne the rayes of our eye-ſight,

vnleſſe the back be ſeeled with tinne or leade: ſo the deitie cannot well be contemplated by vs in this world, if it were not ioyned to the ſacred humanitie of our Sauiour, whoſe life and death is the moſt proportionable, delicious, ſweet and profitable obiect, that we can chooſe for our ordinarie meditation. Our Sauiour, not for nothing called himſelfe the bread of heauen. for as bread is to be eatē with all ſorts of meats: ſo our Sauiours life muſt be meditated, conſidered, and ſought after, in all our prayers and actions. This life and death, hath bene diſpoſed and diſtributed, into diuers points & paſſages to ſerue for meditation, by many authours: thoſe whom I councell thee to vſe, are S. Bonauenture, Bellitan, Bruno and Capilia.

3. Employ in it eurery day an houre, & that before dinner, if it may be, betimes at the beginning of the morning: for then shalt

thou finde thy spirit lesse troubled and distracted, and more freshe and disposed after the repose of the night. But spend no more then an houre, vnlesse thy spirituall father expressely command it.

4. Yf thou canst performe this exercise in the Church, and finde leasure and tranquilitie there, it would be a place most commodious: for no body, nether father nor mother, nor wife nor husbād, nor any other whosoeuer, cā with any reason hinder thee to stay at the least one houre in the Church: wheras being subiect by any obligation or dutie to such parties as I haue named in thy owne house, thou wilt not be able peraduenture, to promise thy selfe an houre so free and quiet.

5. Begin al thy Deuotions, be they mental or vocal!, with the presence of God: keep this rule without exception: and in short time thou shalt perceaue, what inestimable profit thou shalt

reape by it.

6. If thou wilt beleeue my coũcell, accuſtome thy ſelfe to ſay thy *Pater*, *Aue*, and *Credo*, in Latin: but learne likewiſe to vnderſtand well the Words cõtained in them, and what they ſigniſie in thine owne language: to the end that ſaying them in the common language of the Church, thou maiſt iointly taſt and relish, the admirable and delicious ſenſe of thoſe holy prayers: Which thou muſt vſe to ſay, fixing profoundly thy thoughts vpon euery Worde of them, and procuring to follow the ſenſe of them with an enflamed affection: not making poſt haſte, or ſtriuing to ſay a great manie, but rather ſtudying and endeuouring to ſay thoſe which thou ſayeſt, from thy hart: for one onely *Pater noſter*, ſayd with feeling and heedfull attention of mind & deſire, is better worth by farre, then many recited haſtilye & with litle ponderation of the meaning of them.

7. The beades or Rosarye of our Lady, is a very profitable kind of prayer, yf it be vsed as it ought: Which that thou maist practize, prouide thy selfe of some litle treatis or other, of many which be sett foorth for that purpose. It is good also to say the Letanies of our Ladie, of the Saints, of our Sauiour, and other such vocal prayers, as are in approued Manualls and Primers allowed of by the Church: With this item, that if God haue bestowed vpon thee the gift of mentall prayer, thou reserue alwaies the principall place and time for it. So that if after thy mental exercise, either for multitude of thy affaires, or for any other respect, thou be not able to say thy accustomed vocal prayer, be not therfore troubled or disquieted, but rest content to say before, or after thy meditatiõs, the *Pater noster*, *Aue*, and *Credo* of the Apostles.

8. If in making thy vocall prayers,

thou feele thy hart drawen and inuited to inward mentall prayer, refuse not to goe where this good motion inuiteth thee, but let thy spirit decline faire and softly on that side: and care not much for missing thy vocall prayers, which thou didst intend: for the mental prayer which thou hast made insteed therof, is much more pleasing to God, and more profitable for thy soule. Yet except frō this rule, the Ecclesiasticall office, for if thou be bound to say it by obligation or order of life, that duty must first of all be payed and performed.

9. If it should so happen, that al the whole morning should passe away, without performance of this sacred exercise of mentall prayer, either for the multitude of thy affaires, or any other cause (yet procure by all meanes possible that such causes happen, but seldō) endeuour to repaire this losse after dinner, in some houre furthest

after meate: for doing it presently after repast, before degestion be well made, thy health would be much impaired, and thou shouldst finde thy selfe ouer-charged with drousines.

But if all the day long, thou cāst not recouer this losse, recompence it at least, by multiplying iaculatorie prayers, and by reading of some book of deuotiō, with some penaunce or other for committing this fault: and ther-withall make a strong resolution, to sett thy selfe in good order all the day following.

A brief method of meditation. And first of the presence of God, which is the first point of preparation.

CHAPTER II.

1. BVt perhaps (Philotheus) thou knowest not, how thou shouldest make this mentall prayer, which wee so much cō-commend vnto thee: for it is a thing, that in this our vnhappie

age, very few are acquainted withall. For this cause I present thee a briefe & simple method to that end: vntil such time as by reading of many good bookes, that haue bene composed vpon this subiect, and aboue all by often vse and exercise, thou be more amply instructed.

And first I sett thee downe the Preparation, which consisteth in two points: wherof the first is, to place thy selfe in the presence of God; & the second, to inuoke his ayde and assistance. To place thy selfe in the presence of God, I propound vnto thee, the fower principall meanes following, wherwith thou maist helpe thy selfe in this thy beginning.

1. The first consisteth in a liuelie & feeling apprehension of the Omni presence of God, that is to say, to cõceaue and acknowledge, that God is in all, and euerie where, and that there is nether place, nor thing in the world,

wherin he is not moſt aſſuredly & certainely preſent: ſo that as the birds, wherſoeuer they flie, encounter alWays With the ayre WhereWith they are alWayes compaſſed: in like manner, Where euer We be; We finde God ſtill preſent.

Euery one knoWeth this verity, but euerye one is not attentiue to apprehend, & ponder it: Blind men that ſee not a Prince who is preſent With them, omit not to reſpect and honour him, When they are admoniſhed of his preſence, but becauſe they ſee him not With their eyes, they eaſily forget that he is preſent, and forgetting him, more eaſily omitt their due reſpect and reuerence.

Alas We ſee not God (my Philotheus) who is preſent allWay With vs, though faith doth aduertiſe vs of his preſence: yet not ſeeing him With our eyes, We often forgett our ſelues, and therfore comport and carie our ſelues, as though

though God were very farre from vs. For allthough we know well enough, that he is present in all things; yet not pondering, nor waying his presence, it is euen as much as if we knew it not.

Therfore euer before prayer, we must prouoke our soule, to an attentiue sight (as it were) and consideration of Gods presence: so did holy Dauid, when he cried out: *If I mount into heauen, O my God, thou art there: If I descend into hell, thou art there present:* We must then vse the wordes of Iacob, who after he had seene the mystery of the sacred ladder, he said. *O how holy and dreadful is this place! Verely God is in this place, and I knew it not*: that is, he thought not of it: for he was not ignorant, that God was in all, and euery where. When thou comest then to prayer (Philotheus) say inwardlye to thy owne hart: O my hart, my hart, God almightie is heere present in very deed.

3. The ſecond meanes to place thy ſelfe in this ſacred Preſence is to think, and conſider, that God is not only in the place where thou art: but that he is by a moſt particular and pecular manner in thy hart, and in the verie bottom of thy ſpirit, which he quickeneth and animateth with his diuine preſẽce, being there as the hart of thy hart, and the ſpirit of thy ſpirit. For as thy ſoule is as it were ſpread through all thy bodie, ãd in euerie part and parcel therof, and yet is in a more ſpeciall and remarkeable mãner preſent in the hart: ſo likewiſe God being verily preſent in all thing, aſſiſteth notwithſtãding with a more particular ãd notable preſẽce in our ſpirit. For this cauſe Dauid calleth God, the *God of hũ hart*, and S. Paul ſayeth; that, *we liue, we moue, & we are in God.* In cõſideratiõ then of this veritie, ſtirre vp in thy hart, a great reuerence towards thy God, who is ſo inwardly preſent in thy ſoule.

4. The third manner of Presence is, to cõsider and behold our blessed Sauiour, who in his sacred humanitie beholdeth from heauen all persons in the world, but especially all Christians, who are his children, and most particularly, such as be in prayer: whose actiõs and behauiour, he marketh most louingly. And this is not a simple imagination of our phantasie, but an infaillible veritie: for although we see not him, yet he from thence aboue cõsidereth & looketh vpon vs. S. Stephen saw him in such sort, viewing and marking his cõportment in his martyrdõ. So that we may truly say with the spouse. *Behold him there behind the wall, looke where he is looking through the windowes, seeing through the lettise.*

5. The fourth manner of Presence, cõsisteth in helping our selues with a simple imagination, by representing to our thoughts, our Sauiour in his sacred humanitie, as if he were hard by vs, accor-

ding as we are accuſtomed to repreſent our friends to our fancie, and to ſay. Me thinks I ſee ſuch a one doing this or that, it ſeemes vnto me, that I behold him thus or thus attired, and ſuch like.

x But if the venerable Sacrament of the altar were preſent, then this preſence were reall, and not by meere imaginatiõ, for the ſpecies and apperance of bread, ſhould be as a tapiſtrie, behind which our Lord being really preſent, ſeeth and marketh our actiõs, although wee ſee not him in his owne likenes.

6. Vſe then (my Philotheus) theſe fower manners of placing thy ſoule in the preſence of God before prayer: but they muſt not be all employed at once, one only at one time will ſuffice, and that briefly and ſimply, not ſtaying long, or ſpending much time in calling this preſence to thy mind.

Of Inuocation, the second point of Preparation.

CHAPTER III.

1. INuocation, is made in this manner. Thy soule remembring and conceauing her selfe to be in the presence of God, prostrate before his diuine maiestie with all reuerēce, acknowledgeth her selfe most vnworthie to abide before so soueraigne and glorious an excellencie: yet knowing not withstanding, that his goodnes will haue it so, she humbly demandeth grace of him, to serue him well, and adore him purely in this meditation.

2. Yf thou wilt, to this end thou mayst vse some short ād inflamed wordes such as be these of holy Dauid. *Cast me not* (ô God) *from thy face: take not from me the fauour of thy holy spirit. Suffer thy face to shine vpon thy seruant; and I will consider thy mernailes. Giue me vnderstanding, and I will ponder thy law: and keepe it with*

all my hart. I am thy seruant, giue me vnderstanding: and such like as these.

3. It would be good also to call vpon thy good Angel, and vpon the sacred persons which were present at the mysterie that thou doest meditate on. As for exemple; in the meditation of the death of our Lord thou maist inuocate our blessed Lady, S. Iohn, S. Mary Magdalen, and the good theefe: that the inward feelings, and motions, which they receiued in their soules at that time, may be likewise at this instant communicated vnto thee. So in the meditation of thine owne death, thou mayst inuoke thy good Angel gardian (who will be present at thy departure) desiring him to inspire thee with conuenient considerations. And the like may be done in other like mysteries.

Of the third part of preparation, consisting in proposing the mysterie, which we meane to mediate.

CHAPTER IV.

1. AFter these two ordinary pointes of preparation, there is a third, which is not common vnto all sorts of meditations, which some call, the forming or figuring of the place, or an interiour lecture, or reading of the passage to be meditated on. And this is nothing els, but to represent vnto thy imagination, the summe and substance of the mysterie which thou wilt meditate, & to paint it out in thy thought so liuelie, as though it passed reallie and verilie in thy presence. For example sake.

Yf thou wouldest meditate *Our Lord vpon the crosse*, imagin thy selfe to be present vpō the mount of Caluarie; and that there thou beholdest and heareſt, all that is done or said in the passion of our

Lord; or yf thou wilt (for it cometh all to one end) imagin to thy selfe, that in the very same place where thou art, they crucifie our Saviour, in such manner, as the holie Euangelists doe describe.

2. The like may be done, when thou wilt meditate of death; as I haue noted in the meditation therof: and likewise in the meditation of hell: and in al such mysteries, in which visible & sensible things are handled; as touching other sorts of mysteries, of the greatnes of God, of the excellencie of vertue; of the end for which we were created, and such like, which be inuisible things, and not subiect to the apprehension of our senses; in these questionlesse, we cannot vse this kind of imagination. True it is, that we may vse some similitude or comparison, to helpe our consideration with all, in such inuisible mysteries, but those similitudes are hard to be mett with; and

my meaning is to deale with thee but plainly, so that thy spirit be not wearied, and ouer-laboured in searching out curious inuentions.

3. By the meanes of this imagination, we lock vp our spirit as it were, within the closet of the mysterie which we meane to meditate: to the end it range not idly hither, and thither, euen as we shutt vp a Bird in a cage, that she flie not away; or as we tye a Hauke by her leash that so she be forced to tarie quietly vpō the hād.

4. Some more cunninge maisters will perchaunce councell thee, that it is better to vse only a simple thought or act of faith, in beleeuing the mysterie, and a briefe apprehension, altogether mentall and spirituall, therof. Others, that we frame within our selues the place, and manner, or the historie proposed to meditate, and not considering it as if it passed in some other place with-

out thee; But these wayes are to subtill and hard for young beginners; and therfore vntill such time as Gods grace do lifte thee higher, I councell thee (ô Philotheus) to keep thee in this low valley, which I haue shewed vnto thee.

Of the Considerations and Discourses of our our Vnderstanding; which are the second part, of meditation.

CHAPTER V.

AFter the actes of Imagination, which we haue described in the former chapters, follow the actes of our vnderstanding, which we call properly, Meditation: and is no other thinge, but one, or many Considerations made by our reason, to stirre vp our affections to God, and Godly things. For in this is meditation different from studie, and discourcing, which are not vndrtaken to obtaine vertue, or the loue of God, but for other

respects, and intentions, as to become learned, to write, dispute, or talke expertlie, or such like matters.

2. Hauing then shutt vp thy mind and thoughts (as I said before) within the bounds, and limits of the subiect, which thou wilt meditate, either by imaginarie representation, if the matter may be subiect to the senses; or by a simple proposing and conceit, if it be a matter aboue sense, and wholly spirituall, begin to make considerations, and discourses therof, according to the examples which thou maist see ready made in the meditations aboue written.

3. And yf so thy soule finde tast, fruite, and light enough in any one of the considerations or points which thou hast discourced vpon, stay there without going any further to any other point; doing in this as the thrifty Bees do, which neuer leaue the flower

they once light on, so long as they find any homy to be sucked out of it.

4. But if thou finde not tast enough according to thy desire in any point, after thou hast tried a litle by discourcing on it, and like a good marchand, hauing as it were cheapned a while in that point, for to gaine some sweetnes of deuotion, then passe on faire and softly to some other point or consideration, and all without forcing thy thoughts too much, or making too speedie hast, to runne ouer all the points of thy meditation. For one point well pondered, is enough for once, and the other points may serue thee for another time.

Of the Affects and Resolutions of our wil, the third part of Meditation.

CHAPTER VI.

1. MEditation powreth out abundance of good motions in our Will; or the affective

part of our soule: such as are, the loue of God, and our neighbour: the desire of Paradise, and eternal glorie; zeale of the saluation of soules; Imitation of the life of our Lord; Compassion, Ioy, Feare of Iudgement, of Hell, of being in the disgrace of God; Hatred of sinne; Confidence in the goodnesse, and mercy of God; Shame and confusion for our naughty life passed.

In these and such like affections, our spirit must burst out, and extende and stretch it selfe, as much as is possible. And if thou desire to learne an easie method, how to doe so, reade the preface, of the Meditation of Andrew Capillia, where he sheweth plainely, the manner and trace, of dilating and amplifying, and extending these affects of our soule: And more largely doth Arias declare the same, in his Treatise of Prayer.

2. Now thou must not content thy selfe with these general af-

fections, be they neuer ſo feruent and holy, or ſtand onely vpon them, but deſcend to ſpecial and particular reſolutions, for thy correction and amendment. For example; the firſt worde that our Lorde ſpake vpon the Croſſe, will doubtleſſe ſtirre vp in thy ſoule, a good affect of imitatiõ, and a deſire to pardõ thine enemies, and to loue them for thy Sauiours ſake, & example; but this generall affect and deſire, is to ſmale purpoſe, if thou adde not to it a particular reſolution, in this maner.

Well, ſince my bleſſed Redeemer ſo louingly did pardon t heſe obſtinate enemies of his, hanging vpon the bitter Croſſe, I will not hereafter be troubled or vexed, when I heare my neighbour, or my ſeruãt, or fellow N. vſe ſuch or ſuch taunting wordes againſt mee: I will not be aggreeued, at this or that deſpite, or contemptuous tricke, that he, or she doth vſe againſt me: but rather I will endeauour to

say or doe such a thing, to gaine his goodwill, and to mollifie his anger, or indignation conceaued against me. And the like descent to particular purposes of amendment, must be made in all other general affections. By this meane, Philotheus, thou shalt correct and and amende thy defects, in very short time. Wheras otherwise, by onlie generall affectes and desires, amendmẽt will be made but hardlie and slowly.

Of the conclusion of the Exercise, and Spirituall Posie, to be gathered out of it.

CHAPTER. VII.

1. LAst of all, wee must conclude our meditation, by three actes, which must be done with the greatest humilitie that we can. The first act is, Thanksgiuing vnto God for the holy affections and resolutions, or purposes, which hee inspired into vs: and for his goodnesse and mercie, which wee haue discouered, in the

discourse of our Meditation.

2 The second act is, an Oblatiō; wherin we present and offer vnto God the selfe-same goodnes and mercie of his, which we haue tasted in Meditating: the death also, and bitter Passion, with the vertues, and merits of his only Sonne our Redeemer; and consequently with them, all the affections and resolutions, which by his holy grace, wee made in our Exercise.

3. The third act is, a Petition, or supplication; in which wee demaund of God, and earnestly coniure him (as it were) to communicate and impart vnto vs, the graces, vertues, and merits of his deare Sonne: and to blesse the affections and resolutions which we haue made in his honour & name; to the end wee may faithfully put them in execution.

After these three acts, we must pray for the whole Church of God; for our Countrey, Pastors, Parents,

Parents, & friends: imploying and imploring to that end, the interceſſion of our bleſſed Ladie, of the glorious Angels, & holy Saints of heauen. Laſtly, I haue aduiſed, that thou ſhouldeſt ſay a *Pater*, and *Aue*, and a *Creede*, which is the generall and neceſſarie prayer of al the faithful.

4. To all theſe actes I haue added, that thou ſhouldeſt gather, *a litle noſegay of deuotion*. My meaning in this, may be vnderſtood by this example. Such as haue delighted them-ſelues, walking in a pleaſant Garden, goe not ordinarily from thence, without taking in their handes, fower or fiue flowers to ſmell on, and keepe in their handes all the day after. Euen ſo, when our minde hath ſpiritually recreated it ſelfe, by actiue diſcourſing and Meditation, of ſome ſacred myſterie, wee ſhould cull out, one or two points, which wee haue founde, moſt pleaſing to our taſte, and

moſt agreeable to our vnderſtanding vpon which we might buſie our minde, and as it were mentally ſmell thereon, all the reſt of the day. And this muſt be done immediatly in the ſelfe-ſame place where we made our Meditation, walking alone a turne or two, and binding thoſe points in our memorie, as wee would do flowers in a litle noſegay.

Some profitable Inſtructions and aduiſes for Meditation.

CHAPTER VIII.

1. ABoue all thinges, Philotheus, when thou ariſeth from thy Meditation, remember carefully, the reſolutions and purpoſes, which thou haſt deliberated and made: endeuouring to put them in practiſe that verie daie. This is the chiefeſt fruit of Meditation, without which oftimes, it is not onely vnprofitable, but hurtfull, for vertues Meditated, and not practiſed, do puffe vp the minde, and make vs ouer-

boldlie presume, that wee be such in deede, as we resolued, and purposed to be: Which doubtlesse is true, When our resolutions be liuely and solid: but they are not such, but rather they are vaine and dangerous, if they be not brought to practise and exercise.

Wee must therefore vse all meanes, and search out all occasions of executing our good purposes: so that, if in my Meditation, I resolued by Gods grace, to winne the mindes of such as haue offended me, by faire meanes and sweete behauiour: I must call this verie daie how to meete with them, to salute them courteously: or if I cannot meete with them, to speake well of them, and to pray vnto God for them.

2. At the ende of thy exercise, take heede, that thou giue not thy heart scope to range and wander: least thou spill the delitious balme of good thoughts & holie desires, which thou hast receaued by

prayer. My meaning is, that for ſome time after, thou keepe thy ſelfe ſilent and quiet, and not preſently with haſtineſſe, but faire and ſoftlie, remoue thy hart from thy prayers, to thy affaires: And in the verie entrance into other buſines, endeauour to keepe as long as is poſſible, the feeling and taſte of thoſe good affects, which thou haſt receaued in Meditation.

A man that had receaued ſome pretious liquour, in a faire procellan, or China platter, to carrie home to his houſe, would goe with it faire & ſoftlie, neuer almoſt looking aſide, but alwaies either before him for feare, that by ſtumbling, hee should marre all; or elſe vpon his veſſel, to ſee that hee ſpil not the liquor which he ſo much eſteemeth. Euen ſo muſt thou do when thou haſt ended thy Meditation; not diſtract thy ſelfe all at once, but looke ſimply before thee; as for exãple. If thou chance to meete with any

whom thou art bounde to heare or entertaine, there is noe remedy, thou muſt needes accommodate thy ſelfe to his conuerſation; yet looke oftentimes alſo vpon thy heart, that the pretious liquor of holy prayer, be not powred out, but the leaſt that may be.

3. Accuſtome thy ſelfe to paſſe with facilitie and eaſineſſe, from prayer, to al kinde of buſineſſe, which thy vocation and profeſſion, iuſtly and lawfully requireth of thee, be they neuer ſo different, from the affections which thou receaueſt in prayer: So let the Aduocate learne to paſſe, frō prayer, to pleading. The Marchant to his trafficke. The Maried woman, to her houſwiferie, and care of her familie, with that ſweetneſſe and tranquillitie, that their mindes be neuer awhit troubled or vexed there-with: for ſince the one and the other, that is prayer, and our neceſſarie occupations, are ac-

cording to the Will of God: We must learne to goe from the one to the other, with an humble and deuoute spirite, and followe the will and ordinance of God, both in the one, and the other.

4. Many times, immediatly after preparation, thy affection will be altogether fired, and inflamed, with deuotion to God: and then Philotheus, thou must let goe the bridle to thy affections, that they may runne freely after the inuiting of Gods spirit, without keeping that method, which I haue set downe. For although ordinarily, considerations ought to goe before affections and resolutions, yet neuertheless, when the Holie Ghost powreth foorth deuout affections, and holy motions into thy soule, without discourse and consideration, thou must not then spend time in discoursing the points of thy exercise; for those discourses serue for no other end, but to stirre vp

good affections, which in this case the Holy Ghost gratiously stirreth vp, and therfore neede no discourse at all. In a word, when so euer good affects, and deuout motions offer them-selues vnto thee, receaue them presently, & make them roome in thy heart, whether they come before, or after all the considerations proposed in thy exercise.

Though I haue placed, in the aboue written examples of Meditation, the affections in order after all the considerations & points of discourse: I did it only to distinguish more plainlie and intelligiblie, the parts and acts to be vsed in prayer: so that notwithstanding, that order there set downe, take this for a generall rule, neuer to restraine, or with-hold thy affections once inflamed with any deuout motion; but let them haue their free course. And this is to be vnderstood, not only of the affections following

the considerations, but also of the three actes of Thankesgiuing, Oblation, & Petition, which may likewise be vsed amidst the considerations, when they offer themselues feruently; Although afterward, for the conclusion of the Meditation, thou must repeate them againe.

5. As for Resolutions, and particular purposes, drawne from those general affections, make them alway, after the affections themselues, and about the ende of thy exercise, before the conclusion of it. For if it should present vnto our thoughts, particular and familiar obiects, in the heate of our Meditation and affection, they would put vs in danger of cooling our deuotion, and to enter into distractions.

6. Amidst these Affections and resolutions, it is good to vse Colloquies, or familiar talke, as it were, sometime, with God our Lord. Sometime with our bles-

sed Ladie; With the Angels; and persons represented in the misterie, which we Meditate, with the Saints of heauen; With our selues, with our owne heart; with sinners; yea, and with sensible creatures. As we see, that holy Dauid doth in his Psalmes, and other deuout Saints, in their Prayers and Meditations.

Of the dryneſſe of affection, which often happeneth in Meditating.

CHAPTER IX.

1. IF it chance thee to finde no taste or comfort in thy Meditation, I counsell thee Philotheus, notwithstanding, to be in no sorte troubled or vexed therefore, but in such occasions, sometimes to open the dore to vocall prayers; and with deuout wordes in the best manner thou canst, complaine of thy selfe vnto our Lord, confesse thy vnworthinesse, desire him to be thy helper.

Sometime kisse reuerently some image of his, and say vnto him these words of Iacob: I *will not leaue thee Lord, vntill thou giue me thy blessing.* Or those of the Cananean woman: *yes in deede Lord, I am a dogge, but yet dogges eate the crummes that fall from their maisters table.*

Other times, take some spirituall booke in thy hande, reade it with heede and attention; vntill such time as thy spirit be awakned, and restablished in it selfe agāine.

Stirre vp thy heart other times, with corporall gestures of outward deuotion, prostrating thy selfe vpon the grounde, laying thine armes a crosse before thy breast, imbracing a crucifixe; which exteriour acts, are only to be vsed, when thou art retired alone, in some secret closet.

2. But if, after all this, thou obtaine no comfort, be the drinesse and barrenesse neuer so great, af-

flict not thy selfe With it, but per- X
seuer constantly, in as deuout a maner as thou canst, before almighty God. How many courtiers be there, that go a hundred times in the yeare into the Princes chamber, without hope of once speaking vnto him, onely to be seene of him, and that he may take notice of them, that they endeauour, to shew their duetie to him? So must we, my deare Philotheus, come to the exercise of Prayer, which is as it were Gods chamber of presence, purely & meerely to do our duty, & to testifie our fidelitie.

If it please his diuine Maiestie to talke With vs, to entertaine himselfe With vs, by his holy inspirations, & interiour consolations; it wil be doubtlesse an inestimable honor to vs, and a pleasure aboue all pleasures: but if it please him not to doe this fauour, leauing vs without once speaking vnto vs, no otherwise then if he

ſawe vs not, or if we were not in his preſence; wee muſt not for all that, goe our way grumbling, or melancholly, but continue ſtill patiently, and with deuout behauiour, in the preſence of his ſoueraigne goodneſſe. And then without faile our perſeuerance, will be acceptable vnto him: he will take notice of our conſtancy, and diligence, ſo that an other time when we ſhall come before him, he will fauour vs, and paſſe his time (as we may ſay) with vs in heauenly conſolations; and make vs ſee and taſt the beautie and deliciouſneſſe of holie Prayer. And although he should not shew vs this fauour, let vs content our ſelues Philotheus: It is ouer-great honour, for ſuch ſilly earthly wormes as we are, to be in his ſight and preſence.

A Morning Exerciſe.

CHAPTER X.

BEſides this maine exerciſe of mentall and vocall, prayer

which thou oughteſt to performe once euerie day, there be fiue other ſortes of ſhorter prayers, which bee as it were helpes and branches of the other principall exerciſe, amongſt which, the firſt is, that we vſe to make euerie Morning, as a generall preparation, to all the workes and actions of the day: which thou muſt make in this wiſe.

1. Giue thanks and adore God profoundly from thy heart, for the fauour that he hath done thee in preſeruing thee the night paſſed, from all kinde of dangers: And if in that time thou haue committed any ſinne, craue pardon of him humblie for it.

2. Conſider that this preſent day enſuing, is lent vnto thee, that in it, thou mayeſt by liuing well, gaine the day that is to come, of eternity in heauen: and make a ſtedfaſt purpoſe to imploy euery part of this day, to this intention.

3. Fore-caſt with thy ſelfe, what

affaires, what occupations; and what occasions thou shalt encounter withall this daie, to serue God: and what tentations may befall thee, to offend him, either by anger, or by vanitie, or lightnesse, or by any other kinde of disorder: and prepare thy selfe with a holy resolution, to imploy diligently those meanes and occasions, which, shall occurre to serue God, and to profit in deuotion; as also on the other side, dispose and arme thy selfe carefully, to eschew resist and vanquish, that which may present it selfe against thy saluation, and against Gods honour and glorie.

Now it is not enough, to make this resolution, but thou must withall, prepare the particular meanes, to put this purpose in execution; for example: If I fore-see that Iam to treate of some busines, with one that is subiect to passion & prõpt to coller, I will not one-

ly reſolue my ſelfe to not offende him in no wiſe, nor fall at variance with him, but I will likewiſe prepare courteous wordes to preuent him ſweetly withall, or the aſſiſtance and companie of ſome perſon, that may ſtay and temper his condition. If I fore-ſee that I meane to viſite ſome ſick bodie, I will diſpoſe of the howre, the aſſiſtance, and the comforte, which I am to do him, and ſo foorth, of all other occaſions.

4. This done, humble thy ſelfe reuerently before God, acknowledging that of thy ſelfe thou cāſt doe no one thing, of thoſe which thou haſt deliberated, be it to auoide euill, or to doe good. And therefore, as if thou heldeſt thy heart in thy handes, offer it withall thy good deſignements, vnto the diuine Maieſtie, intreating him to take it into his protection, and to ſtrengthen it, and to bleſſe thee with good ſucceſſe in his ſeruice, vſing theſe or the like interiour wordes.

O my Lord and God, behold heere I offer into thy handes, this my poore miserable hart, that through thy goodnes, hath conceaued many pious affections. But Alas, it is of it selfe too caytife & feeble, to execute the good, which it desireth, vnlesse thou imparte vnto it, thy heauenly blessing: Which for this ende, I humblie craue of thee, ô Father of goodnesse, by the merit of the Passion of thy Sonne, vnto whose honour, I consecrate this day following, and all the residue of my life. Then call vpon our blessed Ladie, vpon thy good Angel, and the Saints thy protectours, to the end; they may all assist thee in this daie, with their intercession.

5. All these spirituall actes and affections, must be done briefly, and feelingly; before thou step out of thy chamber, if it be possible, that by this holy preuention, all that thou art to doe the whole day following, may be bedewed

and

and watered with the blessing of God: and I pray thee, my Philotheus, neuer omit this exercise.

An exercise for Euening. And of the examination of our conscience before bed-time.

CHAPTER XI.

1. AS before thy corporall dinner, in the Morning, thou must make a spirituall dinner for thy soule, by meditatiō: so likewise before thou giue thy body his supper, prouide a litle supper, or at least a spirituall collation for thy soule. Gaine then so much time from other affaires, a litle before supper time, as may suffice to prostrate thy selfe before God, and to recollect thy spirit, before thy Lord Iesus Christ Crucified (who thou mayest represent vnto thy selfe, by a simple consideration, and an inward view of thy minde) kindle againe the fire of thy morning Meditation, by a dozen of liuely inspirations, humiliations, and louing glaunces

vpon this beautifull Lord and Sauiour of thy ſoule: Or elſe, by repeating the points of thy Meditation, in which thou feeleſt moſt ſauour; or by ſtirring vp thy deuotion by ſome neW ſpirituall obiect, according to that which thou beſt likeſt.

2. Touching examination of our conſcience, which muſt allWay be done immediatly befo:e We goe to bed: euery one knoWeth hoW it is to be performed.

1. Wee giue thankes to God, for hauing preſerued vs this day paſt.

2. We examine carefully, hoW We haue behaued our ſelues, in euerie hoWre of the day: and to doe this more eaſilie, Wee muſt conſider Where, With Whom, in What, and hoW long We haue beene imployed.

3. If Wee finde by our examination, that We haue done any good, Wee muſt giue God thankes therefore, by Whoſe grace We did it: and contrariWiſe, if Wee finde

our ſelues guilty of any euill, in thoughts, wordes, or deede; we muſt aske pardon of his infinite mercie, with a true reſolution and purpoſe; to confeſſe it at the firſt occaſion, and to amend it carefully.

4. After this, we commend vnto his diuine prouidence, our ſoule and bodie, the holy Church, our parents, & friends; we pray our Lady, our Angell gardian, & the Saints our protectours, that they would watche ouer vs, and for vs: and ſo with the bleſſing of God, Wee goe to take that corporall reſt, which he hath ordained requiſite for vs.

This Exerciſe muſt neuer be forgotten, no more then the other Morning Exerciſe, before mentioned. For by that of the Morning, thou openeſt the Windowes of thy ſoule to the Sunne of Iuſtice: and by this of the Euening, thou ſhutteſt them warilie, againſt infernall darkeneſſe.

Of the Spirituall retyring of the ſoule.

CHAPTER XII.

IT is in this place (my deare Philotheus) that I moſt affectuouſly deſire thee to follow my counſell: for in this Article, conſiſteth one of the moſt aſſured meanes of thy perpetuall profite.

1. As often as thou canſt in the day time, recall thy ſoule home; to her, with-drawing chamber, there to appeare, in the preſence of God, by one of theſe foure meanes, which we ſet downe in the 2. Chapter of this part: And conſider what God doth, and what thou doſt: and thou ſhalt finde his eies turned to thee-wardes, and perpetually faſtened vpon thee, by an incomparable loue.

O my God, maiſt thou ſay, wherfore do I not looke alwaies vpon thee, as thou alwaies lookeſt vpon me? Wherfore thinkeſt thou ſo much vpon me, ô my Lord? and

wherfore thinke I ſo litle vpon thee ? Where be we, whether wander we, ô my ſoule ? Our proper place is God himſelfe, and whether do we ſtraggle, and runne abroad ?

2. As Brids haue their neſts vpon trees, to retire them vnto, when they ſtand in need ; and Deeres haue bushes and thickets to hide and shroude them-ſelues, and to take the cooleneſſe and shaddowe in the ſummer-heate: Euen ſo, my Phylotheus, should our harts chooſe out euery day ſome place, either vpon the mount of Caluary, or in the wounds of our redeemer, there to make our ſpirituall retreat, and refresh our ſelues amidſt the turmoile of exteriour affaires; to be as a fortreſſe, to defend our ſelues againſt the pourſuite, of ghoſtly tentations. Bleſſed is that ſoule that can truly and vnfainedly ſay to God. *Thou art my houſe of refuge: my ſecure ramper, my couert againſt raine*

and tempests, and my shaddow and shelter against heate.

3. Remember then Philotheus, to make euery day, sondrie retreats, and retirings into the solitary closet of thy hart, whiles thou art outwardly busied in temporal affaires and conuersations: for this mental or spirituall solitarines, cannot be hindred by the companie of such as are about thee; for they are not about thy heart, but about thy bodie: thy hart for all their presence, remaineth alone by it selfe, in the presence of God.

This is the retreate, that king Dauid made oftentimes, amidst so many occupations, as the cares of a kingdome bringeth with it: So hee signifieth in a thousand places of his Psalmes, *O Lord, for me, I am alwaies with thee. I haue held God alwaies before me: I haue lifted vp mine eyes vnto thee ô my God, that dwellest in heauen: Mine eyes be alwaies towards God.*

And againe it is certaine, this inward retreate, is not so harde, to make manie times a day, since our conuersations ordinarilie are not so important, but one may sometimes breake them off, and withdraw his heart, to retyre it into his spirituall solitude.

When the father & mother, of S. Catherine of Siena, had taken from her al cõmoditie of place, & opportunity of leasure, to pray & meditate: our Lord inspired her, how to make a litle interiour Oratorie within her heart, within the which retyring her selfe mentally, shee might amiddest these exteriour affaires, attende to this holy solitude of heart. And when the world assaulted her, then receaued, shee no hurt nor inconuenience, because she had shut vp her thoughts and affections in her interiour closet, where she comforted and solaced her selfe with her heauenly spouse. From experience of this exercise, she

afterwardes coũcelled her ghoſtly children, to buſilde them a cloſet, and a chappel in their heart, and to dwell there alone in the preſence of their Lord.

5. Accuſtome thy ſelfe then to withdraw thy ſelfe often into thy ſelfe, where ſequeſtred frõ all mẽ thou maieſt, hart to hart, deale in thy ſoule with almighty God, and ſay with Dauid; I *haue bene made like the Pelican in the wilderneſſe like the Night-rauen or Screechowle within the houſe. I haue watched, and bene like the ſolitary Sparrow, in the roofe of the houſe.*

Which Words (beſids their litterall ſenſe, which telleth vs, that this great King tooke ſome houres from other affaires, to ſpende in the ſolitarie contemplation of ſpirituall things,) do moreouer ſhew vs in their miſticall ſenſe, three excellent retreats, and as it were three deuout hermitages, wherein we may exerciſe our ſoli-

tarineſſe; imitating our Lord and Sauiour, Who vpon the Mount of Caluarie, was like a Pelican in the deſert, that quickeneth her dead Chickins, With her oWne blood. In his natiuitie in the forſaken ſtable, he Was the ScreechoWle, in a ruinous houſe, Weeping and beWailing our ſinnes and offences. And at the day of his Aſcention, he Was like to the SparroW, retyring him ſelfe, and flying vp to heauen; Which is as it Were; the roofe of the World. And in all theſe three places, may We make our ſpirituall retreate, euen amidſt the labours and turmoyles of our exteriour occupations.

6 Holy Elzear, Count of Arrian, in Prouence, hauing bene long abſent from his deuout and chaſte Delphina: she ſent expreſſely a meſſenger vnto him, to knoW of his health: And the bleſſed Count made her this anſWere. I am very Well, my deare

wife; but if thou desirest to see me, seeke me in the Wide Wounde of my blessed Sauiours side, for there I dwell, and there thou shalt finde me: otherwise, thou wilt search for me in vaine. This was a right Christian Knight in deede.

Of aspirations, iaculatory prayers, and good thoughts.

CHAPTER XIII.

1. VVe retire our selues into God, because we aspire vnto him, and we aspire vnto him, to retire vs into him; so that the aspiring of the soule vnto God, and the spirituall retreate, do mutuallie entertaine one another, and both of them proceede and issue from holy thoughts.

2. Aspire then very often from the bottō of thy heart vnto God, ô my Philotheus, through briefe and short, yet burning and inflamed desires, darted frō thy soule: admire his beautie; call vpon him for his assistance; cast thy selfe in spirit, at the foote of the crosse;

adore his goodneſſe ; queſtion with him often about thy ſaluation: giue thy ſoule vnto him a thouſand times a day; faſten the inward view of thy ſoule, vpon his ineſtimable ſweetneſſe; ſtretch foorth thy hand vnto him, as a childe doth to his Father, that he may conduct thee: place him in thy boſome, like a ſweet-ſmelling poſie; plant him in thy ſoule, like an encouraging ſtandart: finally, make a thouſand ſorts and diuerſities of motions in thy heart, to enkindle the loue of God within thee, and to engender in thy ſoule, a paſſionate and tender affection of this diuine ſpouſe.

Thus are Iaculatory prayers made, which that great S. Auſten ſo carefully counſelled the deuout Ladie *Proba* for to vſe. O Philotheus, our ſpirit once giuing it ſelfe entirely to the companie, haunt, and familiaritie of his God, muſt needes be all perfumed, with

the odoriferous ayre of his perfections.

3. This exercise is nothing hard or vneasie: it may be enterlaced with all our occupations, Without any hindrance of them at all: for Whether We retire our selues spiritually, or Whether Wee vse onely these feruent desires, and darts of deuout loue; Wee do no other thing, but make certaine short digressions, as it were stepping a little from our businesse in hande, to talke a Worde or two With our God: Which cannot hinder, but rather helpe forWarde, the prosecuting and performance of the affaires, Which Wee Were about.

The Wearie Pilgrim, that taketh a little Wine to comforte his hearte, and refresh his mouth, although he make some little staie in drinking, breaketh not off his iourney for all that staie, but gaineth more force to end it more speedilie, he only resting to trauaile afterWardes so much the better.

4. Many Authours haue gathered together aboundantly, ſtore of vocall aſpirations, which out of all doubt are very profitable: but in my iudgement, it is better not to binde thy ſelfe to any ſorte of wordes, but only to pronounce either in heart, or by mouth, thoſe wordes, that feruent and holy loue, ſhall by the way ſuggeſt vnto thee: for true loue will furniſh thee, with as many as thou canſt deſire.

True it is, that there are certaine wordes, which haue particular force and efficacie, to content & ſatisfie the heart, in this behalfe: ſuch are the daintie ſighes, paſſionate complaints, and long exclamations that are ſowed ſo thicke in the Pſalmes of Dauid; the often inuocation of the ſweete and delightfull name of Ieſus; the louely paſſages, which be expreſſed in the Canticle of Canticles; and ſpirituall ſongs alſo, doe ſerue

for this ende, when they be ſung with attention

5, To conclude, as they that be enamoured with humaine and naturall loue, haue almoſt alway their thoughts, fixed vpon the perſon beloued, their heart full of affection towards her; their mouth flowing with her prayſes; when their beloued is abſent, they leeſe no occaſion to teſtifie their paſſions by kind letters; & not a Tree doe they meete with all, but in the barke of it, they engraue the name of their darling: euen ſo ſuch as loue God fermently, can neuer ceaſe thinking vpon him, they draw their breath only for him, they ſigh and ſorow for their abſence from him: and if it were poſſible, they would graue the ſacred name of our Lord Ieſus, vpon the breſt of all the men in the world.

6 And certainly all creatures do inuite them to this, and not one but in its kind, declareth vnto

them, the praiſes of their beloued: and as S. Auguſtin ſaith (taking it from S. Antony) all things in this world ſpeake vnto vs with a kind of language, which though dumbe, in that it is not expreſſed in words, yet intelligible enough in regard of their loue: for all things prouoke vs, and giue vs occaſion of good and godlie thoughts, from whence afterwardes do ariſe many motions and aſpirations of our ſoule to God. Behold a noble example of this veritie.

S. Gregorie Biſhop of Naziãzen (as he him ſelfe related to his people) walking vpon the ſea ſhore, and conſidering how the waues floting vpon the ſande, left behind them manie litle cockle-shels, pere Winkles, ſtalkes of hearbes, little oyſters, and ſuch like ſtuffe which the ſea caſt vp, and ſpit as it were vpon the ſhore: and then returning with other Waues, ſwept them away and

ſwallowed them vp againe, while in the meane time the rocks round about him, continued firme and immoueable, though the billowes neuer ſo rudelie beate and battered vpon them.

But of this ſight and conſideration (I ſay) S. Gregory deduced this goodly cogitation: that feeble and weake minded men, like cockle-shelles, and ſtalkes of rushes, ſuffer them-ſelues to be toſſed vp & downe, & caried ſomtime by affliction, ſometime by conſolation, liuing alwaies at the mercy of the vnconſtant waues of chaunce and fortune, but that great & well grounded courrages, perſeuered ſtable; & vnmoued againſt all kinde of ſtormes & tempeſts: And then preſentlie out of this thought, he drew & deriued thoſe aſpirations and affections of holy Dauid: *Saue me ô Lord, for the waters, haue pearced euen to my ve-*

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ryſoule. O Lord deliuer me from the depth of theſe waters. I am plunged in the depth of the ſea, & the tempeſt hath ouer-whelmed mee. For at that time this glorious Saint was in great trouble, by the wicked vſurpation which Maximus intended ouer his bishoprick.

5. Fulgentius Bishop of Ruſpa, being preſent at a generall aſſemblie of the nobilitie of Rome, to whome Theodoricus king of the Gothes made an oration, and marking the ſplendour of ſo many worthy lords, gathered together, and rancked each one according to their ſtate and qualitie. O God (ſayd he) how beautifull and gorgeous is the heauenly Hieruſalem aboue, ſince that that earthly Rome here below, is ſo glorious in her pompe and maieſtie? If in this tranſitorie worlde, the louers of vanitie be permitted to shine in ſuch proſperitie: what felicitie is reſerued & layd vp in

thee World to come, for the true louers of vertue and veritie?

S. Anſelme Archbishop of Canterburie, whoſe birth hath highlie honored theſe mountaines of ours, was admirable in the practiſe of theſe good thoughts. A Leueret, ſtarted, and ſore preſſed by Hounds, as this holie Prelat went on a iourney, ran vnder his horſe, as to the beſt place of refuge that the imminent dãger of death ſuggeſted; and the hounds barking & baying round about, durſt not preſume to violate the ſanctuarie, to which their prey had taken recourſe: a ſight truly verie extraordinary; wherat when all the traine laughed, great S Anſelme anſwered weeping and ſighing: Ah (ſayd he) you laugh at the matter, but the poore beaſt laugheth not; the enemies of the ſoule (combatted and ill handled on all ſides by multitudes of tẽtations and ſinnes) do expect and beſiege her at the

narrow passage of death: & she wholly affrighted, seeketh succour and refuge on euerye side, which if she find not, then do her ghostly enemies laugh and mocke at her. Which when the good Bishopp had sayd, he went on forward in his iourney.

S. Francis on a time seeing a sheepe al alone amidst a heard of goates: behold (sayd he to his companion) how meeke is this litle poore sheepe among those wanton kids: our blessed Lord went in such meeke manner amōg the proud Pharisies.

And at an other time, seeing a little lamble deuoured by a dogge: ah little seely Lamb-kin (sayd he weeping for compassion) how liuely dost thou expresse the death of my Sauiour?

That great and excellent personage of our dayes, Francis Borgia, while he was yet duke of Gandia, going a hunting, made to himselfe a thousand of these deuout-

conceipts. I was wont to admire (said he, recounting it afterward) how the Faulcons come to hand, suffring their eies to be hoodwinked, and their talents to be boūd to the pearch: and that men are so stubborne and rebellious to the voice and call of almightie God.

S. Basil the great saith, that the Rose among the thornes & Briers, seemeth to make this exhortation to men. *Whatsoever is most pleasant in this world, ô mortall men, is entermengled with sorrow: nothing is pure and vnmixed: griefs be alwayes companions of myrth, and widdow-head of mariage, and care of education, is ioyned with fertility and aboundance of children, shame followes glory, expences wait vpon honours, disgust is the sauce of delicate dishes, and sicknes pue-felow of health.* A *faire flower is the Rose* (saith this holy man (*but yet it filleth me with sadnes, putting me in minde of my sinne, for which the earth hath been*

condemned to bring fooith thornes and bryers.

A deuout ſoule beholding the skie and the ſtarres in a faire moon-shine night, repreſented in a cleer fountaine, O my God (ſaid shee) theſe ſelfe-ſame ſtarres shall one day be vnderneth my feete, whē thou shalt vouchſafe to lodge me in thy holy tabernacle. And as the ſtarres of heauen are repreſented in this fountaine vpon earth: Euen ſo al men of this earth are liuely repreſented in heauen in the liuing well of the diuine charitie.

Another ſoule ſeeing a riuer ſwiftly flowing, cried out in this manner: my ſoule shall neuer take reſt, vntill she be ſwallowed vp in the boundleſſe ſea of the deitie, from whence she had her beginning.

S. Franciſca conſidering & viewing verie attentiuely a pleaſant brooke, vpon the bancke wherof she kneeled to powre foorth her

prayers, was rapt into an extasie, repeating oft times to her-selfe these words. Thus sweetly, and pleasãtly floweth the grace of my God into our harts, as this riuer danceth downe his channell.

Another looking vpon the fruit trees of an orchard, which were all bedecked with their timely blossoms, sighed and said, Ay me wretch that I am, alone without blossom or bud in the orchard of holy church?

Another seeing litle Chickens gathered togethervnder their mothers winges, that sat louingly couring ouer them: O Lord (said he) preserue vs vnder the Winges of thy diuine prouidence.

Another looking vpon the Heliotropium, that openeth and shutteth his leaues with the rising and setting of the sunne. When shall the time be (said he) O my God, that my soulẽ in this mãner shall wholly follow the inuitement of thy goodnes, and attra-

ction of thy holy ſpirit ?

Another ſeeing the Flowers which We call Panſies, faire to the eye, but Without any ſweete odour. Ah (ſayd he) ſuch are my thonghts, ſuch are my deeds, faire in conceipt and shew, but in effect fruitleſſe, and vnprofitable.

7. See my Philotheus, how eaſilie and readilie a man may draw good thoughts and holy inſpirations, from all things great and ſmall that are preſented to our ſenſes and vnderſtanding, in the varietie of this mortal life. Moſt vnhappy be they Which do turne aſide the creatures from their creatour, to change and apply them to ſinne. And happie are they that turne all the creatures to the glorie of their creatour, and do imploy their fading vanitie, to the honour of the euerlaſting veritie.

My cuſtome (ſaith S. Gregory Nazianzen) hath been alwaies, to accõmodate and applie all things

to my ſpirituall profit. Read the Epitaphe or funerall ſermon, which S. Hierom hath made in honour of holy Paula, for it is worthy the reading, to ſee how it is all as it were poudered with ſacred affects, aſpirations, and deuout conceipts, which that bleſſed matron was wont to draw from all occaſions and occurrences whatſoeuer.

8. Well then, in this exerciſe of ſpiritual retyring, and iaculatorie prayers, feruently darted from an enflamed deſire, conſiſteth the great worke of deuotion; this exerciſe may ſupplie the want of all other prayers: but the want of it, can not almoſt be repayred by any other exerciſe: Without it, we cannot well lead a contemplatiue life, and but badly performe the actiue life; Without it, repoſe is but idlenes, and labour is but drudgerie: therfore I charge and coniure thee of all loue, to imbrace this exerciſe from thy

hart, and neuer to omitt it, or leaue it off.

How we ought to heare the holy Masse.

CHAPTER XIV.

1. HEtherto I haue not ſpoken any thing of the bright Sunne of all ſpirituall exerciſes, I meane the moſt holy, dreadfull, and ſoueraigne ſacrifice and ſacrament of the maſſe, the verie center of Chriſtian religion, the hart of deuotion, & ſoule of pietie, an vnſpeakeable miſterie, which comprehendeth in it the bottomleſſe dept of Gods charitie, and by which God vniting himſelfe reallie vnto vs, doth moſt liberallie communicate his graces and fauours vnto our ſoules.

2. The prayer made in vnion of this diuine ſacrifice, hath an vnſpeabable force and efficacie: ſo that the ſoule (my Philotheus) by the ayde heerof, aboundeth with heauenly fauours, as leaning and repoſing vpon her Wel beloued,

who filleth her hart brim-full of odours ād ſpirituall ſweetnes; that shee may be rightlie reſembled to a pillar of ſmoak proceeding from aromaticall wood, from mirrhe, ād incenſe, and all the pouders of ſweeteſt perfumes; as it is ſaid in the canticles.

3. Vſe then all diligence to aſſiſt euerie day at the holy maſſe, that thou maiſt iointlie with the prieſt offer vp thy Redeemer vnto God his Father, for thy ſelfe, and for all the church; The Angels of heauen (as S. Iohn Chriſoſtom ſaith) be alwaies preſent in great nomber, to honour this ſacred myſterie: and we being preſent with thē, and aſſiſting with the ſame intention, cannot but receaue many excellent influences by ſuch a ſocietie, the two quiers of the triumphant and militant church, ioine them-ſelues to our Lord in this diuine action, with him, in him, and by him, to rauiſhe the hart of God the Father, and to make vs

owners of his mercie. O what felicitie enioyeth that soule, that with so glorious a compagnie contributeth her deuout affections, for so pretious, and desired a good.

4. If vpō some vrgent necessitie, thou be forced to be absent from the celebrating of this soueraigne sacrifice; at the least, though thou canst not be really present, yet sende thy hart and desire thether, to assist therat with a spiritual presence. At some time then of the morning, when thou forseest any impedement of hearing masse, goe in spirit (if otherwise thou canst not) into the church, & there vnite thy intention with the intention of al faithful Christians: & vse the same interiour actions in the place where thou hast thus retired thy selfe, which thou wouldst vse, if thou wert really present in some church, at the office of the holy Masse.

5. Now to heare either reallie or mentallie the holie Masse as

we ought: first from the beginning, vntill the priest go vp to the altar, prepare thy selfe with him: which preparation consisteth in placing thy selfe reuerentlie in the presence of God, in acknowledging thine owne vnworthines, and craning pardon for thy sinnes and offences.

6. From the time that the priest Ascendeth to the Altar, vntill the Ghospell: consider the Aduent, or coming of our Sauiour into this world, and his life amongst vs, by a simple and generall apprehension therof.

7. From the Ghospell to the end of the Creede: consider the preaching of our Lord, and protest that thou doest purpose by his good grace, to liue and die in the vnitie of his Catholique church.

8. From the Creed vnto the *Pater noster*, apply thy consideration hartilie to the death and passiō of our Redeemour, which is actuallie and essentiallie represen-

ted in this holie sacrifice: which with the priest, and the rest of the faithfull people, thou shalt offer vp vnto God the Father, for his eternall honour, & thine owne saluation.

9. From the *Pater noster*, vnto the Communion, endeuour to produce a thousand feruent desires from thy hart, wishing ardentlie to be for euer ioyned & vnited to thy Sauiour, through euerlasting loue.

10. From the Communion vntill the end, giue thanks vnto his diuine maiestie for his incarnation life, death and passion; and for the infinite loue which hee aboundantlie witnesseth vnto vs in this holie sacrifice: suppliantly beseeching him, for his owne selfes sake to be mercifull vnto thee, to thy parents and friends, & to al the whole church: and humbling thy selfe frō the bottō of thy heart, receaue with deuotion, the heauenlie Blessing, which our Lord

giueth vnto thee, by the means of the prieſt his lieutenant in this ſacrifice.

11. But if thou purpoſe during the Maſſe, to make thy meditation vpon the myſteries, which thou proſequuteſt from day to day: it will not then be needfull, that thou diuert to make all theſe particular actions and conſiderations; but it will ſuffice, that at the beginning thou rectifie thy intention, to adore and offer vp this heauenlie ſacrifice, by the exerciſe of thy meditation; for in al meditations are found the aforeſaid, either expreſſely, or els vertuallie and equiualentlie.

Of other publique and common exerciſe.

CHAPTER XV.

1. BEſides al theſe exerciſes, Philotheus, on holy dayes and ſundayes thou muſt be preſent at the Eccleſiaſticall Office of the Morning howers, and Euenſong;

so farr foorth as thy state and opportunitie will permitte. For these dayes be dedicated vnto God peculiarlie, therfore in thē thou must performe many more actes of his honour and worship, then vpon other dayes. So doing thou shalt feele a thousand diuersities of pleasures in thy deuotions, as S. Austen did; who confesseth of him selfe, that when he assisted at the churche service in the beginning of his conuersion, his hart did melt in sweet content, and his eyes ouer-flowed with teares of deuotion. And (to say the veritie once for all) there is euer more comfort and merit to be gained, at the publique seruice of the churche, then in our other particular actions. God hauing so ordained, that the communitie be preferred before all kind of particularitie.

2. Enter thy selfe willinglie into the deuout confraternities, which are instituted in the place

Wherie thou dwelleſt: principally in thoſe whoſe exerciſes be of moſt fruict and edification: ſo thou ſhalt exerciſe a kinde of obedience, verie acceptable vnto almightie God. For though theſe Confraternities be not commanded by holy church: Yet to Witnes how much she deſireth many should enroll them-ſelues in ſuch ſodalities, she giueth large indulgences and priuiledges vnto all ſuch as enter into them.

And beſides theſe indulgences of the church which are gained by them, it is a deede of excellent charitie in it ſelfe, to concurre with many in well doing, and to cooperate with others in their good works & deſignements. And although it may ſo happen, that one doth as good exerciſes alone, as in the Confraternitie with others; and perchaunce feeleth more ſpirituall delight & comfort by performing them alone in particular; yet is God much

much more glorified by the vnió and contribution which we make with our bretheren and neighbours, in good Works and deuout exercises.

3. The like doe I say of all other kind of Publique prayers, and acts of religion: Which (as much as is possible) we should honour, and grace With our example, for the edification of our neighbour; and our oWne soule, and for the glorie of God, and for the common intention, both of the Church, and all the faithfull.

Of honour and Inuocation of the Saints.

CHAPTER XVI.

1. SInce God doth oftentimes send doWne to vs his holie inspirations by Myniſterie of his Angels: we should likeWise be diligent to send vp vnto him our deuout aspirations by the selfe same heauenlie messengers. The holie soules of the dead, which are in Paradise, in companie of

the blessed Angels, and are (as our Sauiour saith) equall and fellowes of the Angels, do likewise doe vs the same good office of inspiring vs, and aspiring for vs by their sacred intercessions.

2. My Philotheus, let vs ioine our harts vnto these heauēlie spirits ād happie soules: for as the litle yoūg Nightingales, learne to sing by chirping in companie of the old ones: so by the holie association which wee frequent with the Saincts and Angels of heauen, we shall learne farre better to pray and sing Gods diuine praises. I *will sing to thee ô Lord* (saith Dauid) *in the sight and companie of thy Angels.*

3. Honour, reuerence and respect, the sacred ād glorious virgin Mary, With an especiall loue: she is the mother of our soueraignē Father, & cōsequently our Grand mother. Let vs runne thē vnto her, and like her litle Nephewes, cast our selues about her, & in her lappe with perfect confidence, in all affaires,

and occurrences. Let vs call vpon this ſweet mother of ours, let vs inuoke her motherly affection towards vs: and endeuouring to imitate her excellent vertues, let vs beare a true filiall hart & affection towards her.

4. Make thy ſelfe very familiar With the holy Angels, behold thē oftē times in ſpirit ād in thought, as if they Were viſiblie preſēt With thee: aboue all, loue and reuerence the Angell of the Dioces where thou dwelleſt, and the Angels of thoſe perſons withwhō thou liueſt, but eſpeciallie thyne owne Angell gardian: beſeech them often, praiſe thē ordinarilie, requeſt their aſſiſtance and ſuccour in all thine affaires, ſpirituall, or temporall, that they may cooperate With thy intentions.

5. That great perſonage, Peter Faber, the firſt prieſt, firſt preacher, firſt diuinitie reader of the holie cōpanie of the name of Ieſus, and firſt companion of B. Ignatius, the

founder of that institute; coming on a day out of Germanie, where he had done great good seruice to the glorie of our Lord, and going through this Dioces (the place of his natiuitie) related, that hauing passed many hereticall places, he had receaued thousands of consolations by saluting at the entrie of euery parish, the Angels protectours of the same, and that he sensiblie perceaued thē to haue beene fauourable vnto him; both by preseruing him frō the ambushments of the hereticks, as also in mollifying many soules, and making thē supple and docill, to receaue from him, the doctrine of saluation.

This did he tell with so liuelie an affection, that a gentle-woman, then verie young, hearing it from his owne mouth, told me it but fower yeares passed (to wit aboue threescore yeares after he had told it him selfe) with an extraordinarie feeling of deuotion. I my selfe had the comfort this last yeare, to

consecrate an altar in the place, on which God appointed this blessed man to be borne, at a litle village called Villaret, among these craggie mountaines of our countrie.

9. Choose some particular Saints among the rest whose liues thou maist more peculiarlie read, tast, and imitate: and in whose intercessions thou mayest place an especiall trust and confidence: the Sainct, whose name thou beares, is alreadie assigned to be thy deuoute interceſſour euen from thy Christening

How we ought to heare and read Gods holy word.

CHAPTER XVII.

1. BEare alwaies an especiall deuotion to the Word of God: whether thou heare it in familiar discourse, among thy spirituall frindes, or at a publique sermon in the church: heare it alway with attention, and reuerence, and make thy profit and commoditie of it, to thy vttermost power: suf-

fer it not to fall vpon the groũde, but receaue it thankfully into thy hart as a ſoueraigne baulme, imitating in this the bleſſed Virgin our Ladie; who kept carefullie in the treaſure houſe of her hart, al the words which she heard ſpoken in praiſe of her Sonne. Remẽber, that our Lord eſteemeth of the words which we ſpeake to him in our prayers, according as we eſteeme of thoſe which he ſpeaketh vnto vs in holie ſermons.

2. Haue ſtill lying by thee, ſome good booke of deuotion, as ſome worke of S. *Bonauenture, of Gerſon, of Denis the Charter-houſe monk, of Lewes Bloſius monke of S. Benet, of Grenada, Stella, Arias, Pinelli, Auila, the ſpiritual Conflict*, S. *Auguſtines confeſſions*, S. *Hierõs epiſtles*, and ſuch like. Read euerie day a litle in ſome one of them, with great deuotion, as if it were a letter miſſiue, which ſome Saincte in heauẽ had sẽtvnto thee, to shew thee the way thether, and

to encourage thee in thy iourney.

3. Read also the liues of the Saincts, in which as in a mirrour, thou mayst see the pourtraicture of Chistian perfection: and accõmodate all their actions, to thy owne profit, according to thy vocation. For although very many actions of the Saints, be not absolutely imitable by such as liue in the world, yet all of thẽ may be in somedegree followed, either neere or farre off: so the solitarieneſſe of S. Paul the first heremite, is imitated in some sort, by the spirituall retreats, of which we haue spokẽ: and the extreame pouertie of S. Francis, may be imitated by these practises or exercises of spirituall pouertie, which wee will hereafter set downe.

4. True it is, that there be some Saints liues, which more directly serue to guide and order our liues, then others doe: as the life of the blessed Mother Teresa, which is most admirable for that purpose:

as also the liues of the first Iesuits, of the holy cardinall Borromeus, S. Lewes. S. Bernard, the chronicles of S Francis, of S. Dominick, of S. Benet, and such like.

Other Saints liues there are, which containe more matter of admiration, then of imitation: as the life of S. Mary of Egipt, of S. Simeon Stilites, of the two Saint Catharines of Siena, and of Genua, of S. Angela, and such like: which neuertheless, do minister vnto vs great occasiõs, to tast the sweetnes of the loue of God.

How to receaue Inspirations.

CHAPTER XVIII

WE call Inspirations, all those inward allurements, motiõs, reproches, remorses, lights, and knowledges, which God worketh in vs, preuenting our hart with his blessings, through his fatherly care and loue of vs, to the end he might awake vs, stirre vp, driue ãd drawe vs to vertue, to heauenly loue, to good resolutions, and in a word,

to all thoſe things which lead and direct vs to our euerlaſting good.

Theſe Inſpirations in the ſcripture, the bridegroome calleth, knocking at the gate, and ſpeaking to the hart of his eſpouſe; to awake her when she ſleepeth; to crie & call after her, when she abſenteth her ſelfe: to inuite her to his hõnie, and to gather apples in his orcharde, and flowers in his garden; to ſinge, and cauſe to ſound her ſweete voice, to delight his eares.

2. I need a compariſon to declare my meaning. Three things are required to the matching, or ſtriking vp of a Mariage, on the maidens behalfe that muſt be married, Firſt, the partie is propounded vnto her: ſecondly, she likes of the propoſition: thirdly, she giueth her conſent. So likewiſe God, intending to worke in vs, by vs, and with vs, ſome acte of charitie, firſt of all he propoſeth it vnto vs by Inſpirations, ſecondly, we accept it with Delight: and thirdly, we giue our

Full consent vnto it. For as to descend vnto sinne, there are three steppes or degrees, tẽptatiõ, delight, and cõsent: so there are three other staires to ascend vnto grace and vertue: inspiration, which is opposit to tẽptatiõ, the delight felt in the inspiratiõ, contrarie to the delight taken in dallying with the tẽptation; and consent to the inspiration, contrarie to the cosnent giuen to the tentation.

3. For though the Inspiration should endure all our life lõg, yet should we not be acceptable vnto God, if we tooke no delight nor cõtentment in it: nay cõntrairwise, his diuine maiestie would be highly offended with vs, as he was with the Israelits, with whõ he had beẽ labouring, forty yeares (as he saith himselfe) & soliciting their conuersion, in all which time they would not giue eare vnto him: wherevpõ hee sware against them in his wrath, that they should neuer enter into his rest. So likewise, the

gentleman that had long time ſerued his miſtris, should be much diſobliged, if after all this she would in no caſe hearken to the marriage which he desired.

4. The pleaſure which one taketh in Inſpirations, is a great aduancement to the glorie of God, and by it one beginneth alreadie to pleaſe his diuine maieſtie. For although this delight be not as yet perfect and a reſolute cõſent, yet an aſſured and certain diſpoſition thereto; And if it be accounted a good ſigne, to take pleaſure in hearing the Words of God preached, which is as it were an exteriour Inſpiration: it is alſo no doubt an acceptable thinge in the ſight of God, to feele a delight in his internall Inſpiration. Such was that pleaſure whereof the ſpouſe ſpeaketh, when she ſayeth: *my ſoule was melted with pleaſure, ſo ſoone as my beloued ſpake.* And ſo the gentleman is highly contẽt with his miſtreſſe whome he ſerueth, & taketh

it for a great fauour, when he seeth that she takes delight in his seruice.

5. But to conclude, the consent is that which bringeth the vertuous act to its full perfection: for if after the Inspiration of God receaued, and delight taken in the Inspiration, we refuse notwithstanding to giue our cõsent vnto God: wee are extreamelie vngratefull, and offend excessiuely his diuine maiestie: for in so doing, manifestly there appeares a more disdainfull contempt in our refusall.

So happened it to the espouse in the canticles, for though the delicate voice of her beloued, had touched her with harts ease, and holy delight; yet she would not open him the doore, but excused her selfe with a friuolous reasõ, wherat her louer iustly displeased went his way and left her alone. So the gentleman after long sute to his mistresse, and seruice accepted, if he should notwithstanding

be shaken off and despised, should haue much more occasion of discõtent, then if his seruice had not at all beene accepted or fauoured.

6. Resolue then (my Philotheus) to accept with all thy hart the Inspirations, that it shall please God to send thee, and whẽ they arriue at the doore of thy hart, admitt them as ambassadours from the king of heauen, who desireth to make a contract of Mariage with thee: make much of their embassage, ponder well the loue of him that vouchsafeth to inspire thee, and esteeme of the Inspiration, as a message from so great a kinge as God himselfe. Consent to the motion which he inspireth and propoundeth, but with a perfect, cõstant, and resolute consent, that admitteth no wauering or doubting: For so God almightie (whome thou canst not oblige with all thy forces) wil notwithstanding louingly hold him selfe obliged vnto thee for thy affection.

7. Before thou giue plenarie consent to those Inspirations, which propound vnto thee important matters, or extraordinarie motiõs, least thou be deceaued, aske councell of thy guide and spirituall maister, that he may warilie examin, whether the Inspiration be true or false: for oftentimes the enemie perceiuing a soule prompt & willing to consent to good Inspirations, proposeth traiterously of his part, as if they came from God, false Inspirations, to deceaue her: but he can neuer compasse his drifte, so long as she with humilitie obeyeth her conductour.

8. Thy consent being giuen, thou must procure with all good endeuour the effect, for which thou gauest consent, and goe about diligently to put the inspiration in executiõ. which is the height and perfection of true vertue; for to haue consented in hart, and not to attaine to the effect and fruict therof, would be euen as if one

should plant a Vine, and not desire that it should fructifie.

To all this, the morning exercise, and spirituall retreat which I haue described, doe serue exceedingly: for by those meanes as by ordinarie forecasts, and preuentions, we prepare our selues not onely in generall, but in particular also, to execute all the good we can.

Of holy Confession.
CHAPTER XIX.

1. OVr Sauiour hath left in his church the holy Sacramẽt of confession or Penaunce, that in it we may washe our selues from al our sinnes, whensoeuer we be defiled with them. Suffer not thy hart (my Philotheus) any lõg time to continue soiled with the ordure of sinne, since thou hast so easie a remedie to cleanse thee with all.

2. The Lioness hauing lyen with the Leopard, goeth presently to some brooke to washe away the stinche which that disloyall fact

of hers leaues in her bodie, leaſt her Lion finding it by the ſmell, ſhould be offended therwith. The ſoule which hath conſented to ſinne, ſhould feele a horrour and abhomination of her ſelfe, and procure to waſhe away that filth, for reuerence and reſpect of the eyes of Gods diuine maieſtie, which behold her. And what ſhould make vs to die this ghoſtly death; hauing ſo ſoueraigne a remedie to reuiue vs?

3. Confeſſe thy ſelfe humbly, and deuoutly once euery ſeuen-night, and euer before thou communicateſt, if it be poſſible: although thou feele not thy conſcience charged with guilt of any mortall ſinne. For by Cõfeſſion, thou doeſt not onely receaue abſolutiõ of thy veniall ſinnes, which thou mayſt then Confeſſe: but alſo iointly greate force and vigour to auoide them heerafter, with a cleere light and knowledge to iudge and diſcerne them, and abundance of heauenly grace

to repaire all the dammage which thou haſt incurred by them By Confeſſion, thou practizeſt the noble vertues of humilitie, obedience, ſimplicitie, and charitie: in a word, in this only acte of Confeſſion, thou exerciſeſt more vertues, thē in any other whatſoeuer.

4. Procure alwayes to bring with thee to Confeſſion, a true ſorow & abhomination of the ſinnes which thou wilt Confeſſe, be they neuer ſo litle: and a firme ſetled reſolution to amend thē heerafter Many of cuſtome Confeſſe their veniall ſinnes in a kind of braūerie, not purpoſing at all to amend them, continewing therfore all their life charged with the burden of them, and looſe by that meanes infinit benefits and graces of the ſpirit.

5. Yf then thou Confeſſe to haue lyed in a matter of ſmall importance, Without harming any man: to haue ſpoken ſome mordinate or idle Word: or to haue played ouermuch: repent thy ſelfe hartily

for theſe ſinnes, and purpoſe in very deed to amend. For it is a great abuſe of the ſacrament, to confeſſe any kinde of ſinne, be it mortall, be it veniall, without any will or deſire to be purged and cleanſed from it; ſince Confeſſion, was inſtituted for no other end, but to purifie vs from ſinne.

6. Make not thoſe ſuperfluous accuſations which many doe of cuſtome. I haue not loued God ſo well as I ought: I haue not prayed with ſo great deuotion as I should. I haue not made much of my neighbour as I ought to haue done: I haue not receaued the Sacrament with ſo great reuerence as I ought, and ſuch like. For making ſuch like Accuſations, thou bringeſt nothing in particular, that may make thy confeſſour vnderſtand the eſtate of thy conſcience: for all the mē vpon earth, and all the Saints of paradiſe, may ſay the ſelfe ſame with all truth, if they should come to Confeſſion.

7. Consider therfore, what particular subiect or cause thou hast to accuse thy selfe in that generall manner, and when thou hast discouered it, then accuse thy selfe of that default simply and plainly. For example, when thou accusest thy selfe not to haue cherished thy neighbour as thou oughtest to haue done, peraduenture becauſe hauing seene some poore body in great necessitie, whome thou mightest easily haue succoured and comforted, thou didst neglect that good occasion, of doing that Worke of mercie. Well then, in this case, accuse thy selfe thus in particular. Hauing seene a poore man in necessitie, I did not assist him as I could well haue done, through my meere negligence, or ill will borne to the partie; or according as thou knowest the occasion of that default.

8. So likewise accuse not thy selfe that thou hast not prayed vnto God with such deuotiõ, as thou ought-

eſt; but if thou haſt admitted any voluntary diſtraction, or neglected to take conuenient place, due time, and leaſure requiſite for attention in prayer, accuſe thy ſelfe with all plainneſſe and ſimplicitie of that particular cauſe of thy default, not alledging thoſe generall tearmes, Which make the Confeſſion neither hot nor cold.

9. Think it not enough to Cõfeſſe thy veniall ſinnes, but accuſe thy ſelfe alſo of the motiue which induced thee to committe them. For example, be not content to ſay, that thou haſt lyed without endamaging any perſon: but declare whether it was for vainglorie to praiſe, or to excuſe thy ſelfe: or for vaine mirthe, or for Wilfull ſtubborneſſe.

10. Yf thou haue ſinned in Gaming, expreſſe whether it were for greedines of lucre, or for conuerſation and companie ſake: and ſo foorth of other ſinnes. Manifeſt likewiſe how long thou haſt

perſeuered in the ſinne which thou confeſſeſt ; for continuance of time, is a circumſtance notablie encreaſing and aggrauating the guilt of the ſinne. Becauſe there is great difference betwixt a light vanitie or foolerie, that preſentlie is giuen ouer, and laid aſide, or which ſlippeth into our ſpirit for ſome quarter of an houre: and one wherin our hart hath beene ſteeped and ſouced, for two or three dayes.

11. We muſt then Confeſſe the particular fact, the motiue, and the continuance of our ſinnes. For though ordinarilie we are not bound to be ſo punctuall in explicating our veniall ſinnes, nay we are not abſolutelie bound to Confeſſe them at all : yet they that deſire to cleanſe and purifie their ſoules in good ſort, the better to attaine to the perfection of true deuotion, muſt be carefull to manifeſt and lay open to their ſpirituall Phiſi-

tian, the diſeaſe wherof they wiſhe to be healed, be it neuer ſo litle.

12. Spare not to tell plainlie, what ſoeuer is requiſite to declare purelie, the qualitie of thyne offence, as the cauſe, ſubiect, or occaſion which thou haſt taken to be angrie, or to ſupport and maintaine one in his faulte. For example: A certaine perſonage to whome I beare no liking at all, by chaunce ſpeaketh to me ſome merrie word in ieſt, and I conſtrue it in the worſſer part, riſing into choler for it: Wheras if an other man that had beene more agreable, & acceptable vnto me, had ſpoken a ſhrodder worde, I ſhould haue taken it in good part. In ſuch a caſe, I will not omitt to ſay: I haue vſed cholerick and angrie ſpeeches againſt a certaine perſon, taking in ill part at his hands ſome words which he ſpake to me, not ſo much for the qualitie of the wordes in them ſelues, as

for the litle good will or liking I had of the partie that spake them.

13. And if it were moreouer needfull to expresse the verie angrie termes, vsed against that partie, to declare thy selfe the better, I think it were good to expresse them: for accusing thy selfe so plainly and cleerly, thou doest not onely discouer the fault committed, but withall the naughtie inclinations, customes, habits, and other roots of sinne: so that by this meanes thy ghostly father, cometh to haue a perfecter knowledge of the cõsciẽce which he dealeth with, ãd of the remedies most conuenient to be applied vnto it. Yet must thou allways procure to conceale the third persons, who haue been partakers with thee in the offence, as much as is possible.

14. Take diligent heede of manie couuert sinnes, which raigne so secretly and insensiblie in our consciences, that we scarcely perceaue or discouer them: And that

thou maist find them out; and know them when thou meetest with them, reade attentiuelie the 26. 27. 28. 29. 33. and 36. chapters of the third part, and the 8. chapter of the fourth part.

15. Change not lightly nor easilie thy Confessour, but hauing made choice of a sufficient one, continew constantlie rendring him account of thy conscience on the dayes and times appointed, opening to him freelie and plainlie, the sinnes thou hast committed from time to time: and monthly, or from two months, to two months: tell him likewise the estate of thy inclinations, though thou haue not sinned by them, as whether thou be tormented with sadnes, or with peeuishnes: whether thou be giuen to ouer much myrthe, or desirous of gaine, or such like inclinations.

Of frequenting the holie Communion.

CHAPTER XX.

1. IT is ſaid, that Mithridates king of Pontus, hauing inuented the Mithridate, ſo ſtrengh-tened his bodie by the meanes of the ſame, that endeuouring afterward to poiſon him ſelfe, ſo to auoide the ſeruitude of the Romãs, he could not poſſiblie doe it. Our bleſſed Sauiour hath inſtituted the venerable Sacrament of the Euchariſt, which containeth really and verilie his flesh & his bloud, to the end that he that eateth it, should liue eternallie. Who ſo euer then shall vſe it often with ſincere deuotion, ſo cõfirmeth his health, and ſecureth the life of his ſoule, that it is all moſt impoſſible he should be empoiſoned with any kinde of naughtie affection. One cannot be nourished with this flesh of life, ãd yet liue in affectiõs of death. Man dwelling in the terreſtriall paradiſe, could neuer haue died corporally, through vertue of the tree of life, which God had planted there: ſo cannot

good Christians in the church of God die spirituallie, through the efficacie of thi ;Sacrament of life.

2. Yf the tendrest fruits that be most subiect to corruption (as cheries, strawberries, and apricoks) be preserued easilie all the yeare long, being confited in sugar or honnie: it is no wonder that our harts, though neuer so fraile and feeble, be preserued frō the rott of sinne, when they be candied and sugred with the incorruptible fleshe and bloud of the Sonne of God.

3. O Philotheus, those Christians that must be damned for their naughtines, will be without replie, when the iust iudge shall make them see the wrong that they did them-selues, to incurre spirituall death: seeing it was so facile a thing for them to maintaine themselues in life and health, by the sacramentall manducation or eating of his bodie, which he had left vnto them, for that end.

Miſerable Wretches (will he ſay) why Would you needs die, hauing the fruits and foode of life at your commandement?

4. *to receaue the communion of the Euchariſt euery day, neither do I commend, nor diſcommend: but to communicate euery ſunday, I would wiſhe it, and would exhort euery one ſo to do, if his ſoule be without any affections to ſinne.* Theſe be the very words of S. Auguſtin, with whom I likeWiſe, neither blame, nor praiſe abſolutely, thoſe that cõmunicate euery day: but I leaue that poinct to the diſcretion of the ghoſtly father of him, that Would be reſolued therevpon.

5. For the diſpoſition requiſite for ſuch frequent vſe of the holy Cõmunion requiring ſuch exactnes, it is not good to councell it generally or commonly to all. And becauſe euen this exquiſite and exact diſpoſition, may be found in many ſoules, it were notWell done, to di-

uert or dissuade generally all men from it; but this must be handled and ordered by consideration and knowledge, of the inward estate of euery one in particular. It were no wisdome to counsell euery one without any distinction, to frequent the Communion euery day: and it were impudencie on the other side, to blame any one for it, especially if he folow therin the aduice of any worthy and discreet director.

6. S. Catherin of Sieneas answer was commendable & gracious in this case: when it was obiected against her often communicating, that S. Augustin did neither approue nor disallowe communicating euery day: wel (quoth shee) since Saint Austin disalloweth it not, do not you dispraise it, and I am content.

7. But, Saint Austin as thou hast heard (my Philotheus) exhorteth and counselleth verie earnestlie to communicate, euery Sunday: so-

lowe his councell then, and doe so as neare as it is possible: for I presuppose thou hast no kinde of affection at all to mortall sinne, nor any delight of affection to veniall sinnes, and therfore thou art in the true disposition which S. Austin thinkes sufficient; yea, and in a more excellent, because thou hast not so much as an affection, to sinne venially: so that if it please thy ghostlie father, thou maist profitablie communicate more often then euery sunday.

8. Yet many lawful impediments may befall thee, not of thyne owne part, but of theirs with whome thou liuest, which may giue occasion to a sage and discreet conductour, to forbid thee to communicate so often. As for example, if thou liue in any kind of subiection, reuerence, or obedience, be so ill instructed in affaires of the soule, or so waiward, that they be troubled, or disquieted to see thee communicate so often: peraduenture,

all things well considered, it would be good to condescend to these mens infirmitie, and so to communicate but once euerie fifteen dayes; whē thou cāst by no meanes ouercome this difficultie of these mens opinion. In a word, it is hard to giue a generall rule in this case: the surest is to remitt it always to our ghostlie fathers aduise; though I think I may boldy say, that the greatest distance betweē the times of communicating, among such as desire to serue God deuoutlie, is from month to month.

9. A discreet and prudent person should not be hindred, neither by father, nor mother, husband, nor wife from often communicating: for since the day of Communion, takes not from thee that care and fore-cast of affaires which are conuenient to thy calling; nor makes thee lesse milde, sweet, and amiable towards them; nor forceth thee to denie them any kinde

of dutifull office or respect; there is no likelyhood, that they should seeke to Withdraw thee from this exercise, Without any profit or pleasure of their own, vnlesse they be of a spirit exceeding froward and intractable: for then perhaps thy ghostlie father would councell thee, to condiscend somewhat to their frailtie.

10. A word or two for married folke. In the ancient law, God would not haue the creditours exact that which was owing vnto them, vpon feasts, and holydaies, but he forbad not debtours to pay and restore that which they ought, to such as demaunded it. It is an vndecencie, though no great sinne, to sollicit the payment of the mariage due, the day that one hath communicated, but it is no indecency at all, nay it is meritorious, to render it being demaunded. Therfore for rendring this nuptiall debt, none should he debarred from the com-

munion, yf on the other side their deuotion vrgeth them to desire it.

11. Certainly in the primitiue church, all Christians did cõmunicate euery day, were they vnmarried, or married; and blessed with manie children. For this cause I sayd right now, that often communicating, bringeth not any inconuenience at all, to father or mother, husband or wife: so that the party communicating be indued with discretion & wisdome, to know what belongs to his estate and dutie.

12. As for bodylie diseases, none are lawfull impediments from participation of this holy Sacrament, saue only those which prouoke much vomiting.

13. To cõmunicate euerie eight dayes, it is requisit, neither to be guiltie of mortall sinne, nor of anie affection to veniall sinne; and to haue a feruent desire of comming to this heauenly banquet; But to communicate euerie day, it behoueth

houeth moreouer to haue surmounted & mortified the greatest part of our naughtie inclinations, and to come often, not of our owne head, but by leaue and aduise of our spirituall father.

How we ought to Communicate.

CHAPTER XXI.

1. BEginne to prepare thy selfe to the cõmunio, the euening before, by manie aspirations & throwes of loue. Retire thy selfe frõ exteriour labours somewhat earlier that thou maist rise sonner in the morning. If thou chance to awake in the night time, by and by fill thy hart, & thy mouth with some deuout wordes, which like sweet odours, may perfume thy soule, as it were to receaue thy spouse: who watching whilst thou sleepest, prepareth him selfe, to bring thee a thousand gracious fauours, if on thy part thou dispose thy selfe to receaue them.

2. In the morning get vp with great ioye, for the happinesse

which thou hopeſt to participate: and being cõfeſſed, go with great confidence, accompanied with humilitie, to receaue this heauenly food, which nourisheth thee to immortall life. After thou haſt recited the ſacred words, O *Lord I am not worthy &c.* moue not thy head or lippes any more, neither to pray, nor yet to ſighe, but opening thy mouth hãdſomly, & lifting vp thy head as much as is needfull, that the prieſt may ſee what he doth, full of hope, faith, and charitie, receaue him, in whome, by whome, and for whome, thou beleeueſt, hopeſt, and loueſt.

3. O Philotheus, thinke with thy ſelfe, that as the Bee gathering frõ flowers the dew of heauen, and choiceſt iuice vpon the earth, cõuerteth it into honny, & carrieth it into her hiue: iuſt ſo the prieſt, taking the Sauiour of the World from the altar, true Sonne of God as dewe come from heauen, and true Sonne of the Virgin, like a

flower ſprong from the earth of our humanitie, conuerteth him into delightfull meate, in thy mouth, and in thy bodie.

4. Hauing thus receaued him, ſummon all thy thoughts and deſires, to come and doe homage to this King of ſaluation: treate with him of thy inward affaires and neceſſities: conferre with him, as a noble gueſt now lodged within thee for thy ſoules good. To conclude, doe him all reuerence poſſible, and carie thy ſelfe with ſuch behauiour, that men may iudge by thy actiõs, that God is within thee.

5. When thou canſt not haue the benefit and commoditie, of communicating reallie and indeed at the holy ſacrifice of the Maſſe, communicate at leaſt in hart and ſpirit: vniting thy ſelfe with an ardent deſire, to his life bringing flesh of our B. Sauiour.

6. Thy principall intent in communicating muſt be, to aduance, comfort, and ſtrengthen thy ſelfe

in the loue of God. Thou must receaue only for loues sake, that which only loue hath caused to be giuen. Thou canst not consider our Sauiour in any action more amiable or more tender harted towards thee, then in this Sacrament: in which he annihilateth him selfe, in a manner, and turneth him selfe into meate, that so he might penetrate our soules, and vnite him selfe most straightlie and intrinsicallie, With the harts and bodies of his faithfull seruants.

7. If worldlings demaund of thee, Why thou communicatest so often? tel them thou doest it, to learne to loue God, to be purified from thy imperfections, to be deliuered from thy miseries, to be comforted in thy afflictions, and to find rest, repose, and ease in thy Weaknes. Tell them, that two sortes of persons, should communicate very often: the perfect, because being Well disposed, they

should do them-ſelues wrong, in not approaching to the welſpring & ſource it ſelfe of perfection: the imperfect, that they might with better reaſon and title aſpire to perfection; the ſtrong, leaſt they become feeble; & the feeble, to become ſtrong; the ſicke to be healed, and the healthy, leaſt they fall into ſicknes.

8. Tell them, that for thy owne part, as one very vnperfect, feeble, and ſicke, thou haſt great need to communicate often with him, who is thy only perfectiō, ſtrēgth, and health. Tell thē, ſuch as haue not many wordlie affaires, should communicate often, becauſe they haue good leaſure: and ſuch as haue many temporall occupations, should likewiſe ſo do, becauſe they haue need: and that he that laboureth much, and taketh great paines, muſt vſe often to eate, and ſtrengthen, him ſelfe with hearty meat. Tel them, that thou receaueſt the bleſſed Sacra-

ment, to learne to receaue it well: for no man can do an action well, which he hath not often practized.

9. Cõmunicate often Philotheus, and as often as thou canst, with counsell and aduice of thy ghostly father: for beleeue me, the Leuerettes in these moũtaines of ours, become al White, because they nether see nor eate any thing but driuen snowe: so by adoring and eating beautie, goodnes, and puritie it selfe in this diuine Sacrament, thou wilt become altogether, vertuous, pure, and beautifull.

THE THIRD PART OF THE INTRODVCTION,

CONTAINING SVNDRIE rules and aduices, concerning the exerciſe of vertues.

Of the Choice which we muſt make in the exerciſe of Vertue.

CHAPTER I.

THE king of the Bees neuer goeth a progreſſe into the fields, but enuironned with al his litle people: and charitie neuer entreth into the hart of man, but she lodgeth with her, all the whole traine of other vertues, exerciſing and ſetting them aworke, as a Captaine doth his ſoldiours. But she ſetteth them a worke, neither all at once, nor all alike, nor in all

ſeaſons, nor in euery place: for the iuſt man is like a tree planted vpon the Water ſide, which bringeth foorth fruit in due ſeaſon: and charitie as it were watering the ſoule, bringeth foorth in her the actions and workes of vertue, euery one in their proper time.

2. *Muſicke, being ſo pleaſant a thing in it ſelfe, is troubleſome in time of mourning*, ſaith the prouerb. It is a great fault in manie, who vndertaking the exerciſe of ſome particular vertue, enforce them-ſelues to practiſe the acts therof, at euery encounter, and in all occurrences, imitating the ancient Philoſophers Democritus and Heraclitus, alway laughing, or alway weeping; and (which is yet worſe) blaming and cenſuring ſuch, as do not alwaies exerciſe the ſelfe ſame vertues. One muſt reioice with the ioyfull, and weepe with the ſorrowfull, ſaith the Apoſtle: & charitie is patient, bountifull, liberall, diſcreet, and conde-

ſcending or accommodating it ſelfe, to all occaſions, and exigences of our bretheren.

3. There are notwithſtanding ſome vertues, whoſe vſe is almoſt vniuerſall, and muſt not worke their actions only ſeuerally and apart, but muſt ſpread and extend them amidſt the qualities and operations of al other vertues. Occaſions are ſeldome preſented to exerciſe the vertues of fortitude, magnanimitie and magnificencie: but meeknes, mildnes, temperance, modeſtie, and humilitie, are vertues, with which all the actions of our life, should be died and coloured.

4. Many vertues may be more excellent then this one, but the vſe of this one, may be more neceſſarie. Sugar is of more excellence then Salt, but ſalt is more often and generallie vſed. We muſt alwais therfore haue good ſtore, and readie prouiſion of theſe generall and common vertues, ſince

the vſe of them is ſo ordinarie.

5. Among the vertues which We would exerciſe, We muſt preferre that, which is moſt conformable to our calling, not that which is moſt agreable to our oWne taſt and Will. Sainct Paula delighted in the exerciſe of aſperities, and corporall mortifications, that ſo she might more eaſilie enioy the ſweet tranquillitie of the ſpirit: but she had more obligation to obey her ſuperiours, then to ſeeke her oWne contentment; and therfore S. Hierom. amidſt her commendations ſaith, that in this she Was to be reprehended, that she vſed immoderate abſtinences, againſt her Bishops aduice.

6. The Apoſtles on the other ſide, appointed by God to preach the Ghoſpell, and diſtribute the bread of heauen to hungrie ſoules, iudged exceeding well, that they ſhould do wrõg to this great function of theirs, if they ſhould employ their time, in ſeruing and

looking to the poore, although to do so, were the act of an excellent vertue.

7. Euery calling and vocation standeth in neede of the practise of some peculiar vertue. Difference is there, betweene the vertue of a Prelat, and of a Prince, or a soldiour: the vertue of a married man, is different from the vertues of a widow: and although euery man should be endowed with all vertues, euery one notwithstanding, is not bound to practise thē alike, but each one must giue him selfe in more particular manner, to those vertues that belong to that kinde of life where vnto he is called.

8. Of the vertues which appertaine peculiarly to our peculiar estate, and dutie, we must preferre those which are most excellent in deed, not those which excell only in apparence. Blazing starres ordinarilie, seeme greater and goodlier then the verie starres of

heauen, and occupie much more place, at leaſtwiſe in our eyes, wheras indeed they are neither in greatnes, nor in qualitie, and influence, comparable to the ſtarres of the skie; neither ſeeme they great for any other reaſon, but becauſe they are neerer vnto vs, & in a more groſſe ſubiect in reſpect of the ſtarres.

There are likewiſe certaine vertues, which becauſe they are neerer to our ſenſes, and (if I may ſay ſo, ſomewhat materiall) are highly eſteemed by the vulgar people: for ſo commonly they preferre corporall almes, before the ſpirituall workes of mercy: haire-cloth, faſting, nakednes, diſciplines, and other ſuch bodilie mortifications, before, meeknes, courteſie, modeſtie, & other mortifications of the mind, which notwithſtanding in true iudgements cenſure, are much more excellent. Chooſe then, Philotheus, thoſe vertues which are beſt, not thoſe

which are only esteemed so by the vnskilfull vulgar; those which are more apparent; the substantialest, not the braueſt.

9. It is exceeding profitable, that euery man should make choice of some particular vertue, not neglecting or abandoning the rest, but procuring to be most conuersant in the exercise of some one peculiar vertue, to which he thincks him self most apte, al things well considered.

10. A beautifull Damosell shining like the sunne, roially adorned, and crowned with a garland of oliues, appeared in a visiõ to S. Iohn Bishop of Alexandria, and said vnto him: I am the kings eldest daughter, if thou canst gaine my good will, I will conduct thee to his presence. He perceaued that this was Mercy towards the poore, which God commanded vnto him by this vision: and therfore euer after, he gaue him self in such sort to the exercise of the

Workes of mercie, that he is now commonlie called amongſt all, S. Iohn the Almner.

11. Eulogius of Alexandria, deſiring to do ſome peculiar ſeruice, to the honour of God, and being not able to embrace a ſolitary eremiticall life, or to reſigne him ſelfe vp to the obedience of an other, tooke vnto him in his houſe a miſerable perſon, and infected with leproſy, to exerciſe his charitie and mortification vpon him; and to performe this with more perfection, made a vow to entertaine him, honour, and ſerue him, as any ſeruant doth his Lord and maiſter.

12. Now vpon ſome temptation happening, as well to Lazar, as to Eulogius, to depart one from the other, they went vnto great Sainct Anthony for his counſell. Who ſaid vnto them. Beware my children, that you ſeparate not your ſelues one from the other, for both of you, approaching

nigh to your end, if the Angels finde you not together, you are in great daunger of leesing your crownes.

13. The holy king Lewes, visited the hospitals, & serued the sicke, with his owne handes, as if he had been a hireling, that for wages and gaine had been induced to that seruice. S. Francis aboue all things loued pouertie, which he was wont to terme his ladie and mistresse: S. Dominicke was most affectioned to preaching to the ignorant, wherof his order takes the name: S. Gregory the great, tooke pleasure in entertaining pilgrims and strangers, following the example of Abraham, and had the same grace granted him, that Abraham had to receaue the King of glorie in forme of a pilgrim.

14. Tobias exercised his charitie in burying the dead: S. Elisabeth, as great a princesse as she was, delighted so much in nothing, as

the obiecting and abasing of her selfe. S. Catherin of Genua in her widowhood, dedicated her selfe to serue an hospitall. Cassianus recounteth, that a deuoute gentlewoman desirous to exercise the vertue of patience, came to S. Athanasius, who at her request, placed a poore widow with her, so wayward, cholericke, troublesome, and intolerable, that she gaue the deuout Dame, matter and occasion enough, to practize the vertue of meeknes and sufferance.

15. Finally among the seruants of God, some applie them-selues principallie to attend and visit the sicke; others with almes and fauour, succour the needie ād poore; others procure to instruct litle children, in the necessary knowledge of Christiā doctrine; others endeuour to recall home to God and his church, soules that are lost and gone astray; others solace them selues in adorning churches, and decking the holy altars; others

others to make peace and agreement, amongſt ſuch as are fallen at ſtrife and variance.

16. Wherein they imitate skilfull Imbroderers, who vpon diuers grounds, with admirable varietie, entermingle ſilke, ſiluer, and golden twiſtes, wherof they drawe ſundrie ſorts of flowers: and ſo theſe godly ſoules, vndertaking ſome particular exerciſes of deuotion, do make it ſerue them, as a groũdworke of their ſpirituall imbroderie, vpon which they worke the varietie of al other vertues: holding by that meanes al their actiõs and affections, better vnited and ordered, by the careful application of thẽ to their principal exerciſe, & in this, endeuour to shew their excellent art, & ſingular cunning.

Her garments bordered all with flowers of gold.

And curious needle-worke, faire to behold.

Saith the pſalmiſt, deſcribing the coſtly apparell of the ſpouſe of

God, which is the soule exercised in varietie of vertues.

17. When we are afflicted and combated by any kinde of vice, it behoueth vs, as much as it lieth in vs, to giue our selues wholly to the practize of the contrarie vertue, and to order and applie all other vertues, to the perfecting of that particular vertue. For so we shall ouercome the enemie against which we fight, and aduance our selues likewise in other vertues.

18. If I feele my self impugned with pride, or choler, in al my actions I will bend my self to the contrarie side, that is to humilitie, and meeknes: and to obtaine that vertue I will applie all my other exercises of prayer, receauing the Sacraments, of prudence, of constancie, sobrietie, and the rest. For as the wild Boares to sharpen their tuskes, doe scoure & whet them with their other teeth, so that all of them doe reciprocallie become sharpe, and piercing: so a vertuous

man, propounding to perfect him selfe in one vertue, of which he findeth most neede, doth as it were whet it and sharpē it, by the exercise of other vertues, which confirming and strengthening that one, which he particularly seeketh, become all of them more polished and excellent.

19. So it happened vnto holy Iob, who exercising him selfe peculiarly in patience, against so many vehement tēptations wherwith he was assaulted, became perfect in all kinde of vertues and holinesse. Yea oft times it happeneth (as S. Gregory Nazianzen saith) that by one onely act of some vertue, well and perfectly performed, a man may attaine to the hight of vertue: and he alleadgeth in proofe of this saying, the example of Rahab, who hauing exactlie practized the vertue of hospitallitie, attained vnto a glorious soueraignty in holines. Which is to be vnderstood, when

ſuch acts are practized, with excellent feruour of charitie.

An addition to the former diſcourſe, aboute choice in the exerciſe of Vertues.

CHAPTER. II.

1. SAinct Auguſtin ſaith excellently well, that young beginners in deuotion, doe committ certaine faults, which according to the rigour of perfect laWes, are in very deed blame-Worthy, and yet in theſe beginners are very cõmendable, as tokens and preſages of a future excellencie in godlines, to Which theſe pettie-faults, do ſerue as a kind of diſpoſition.

2. That baſe and ſeruil feare, Which ēgēdreth exceſſiue ſcruples, in the ſoules of thoſe that are neWlie eſcaped from the cuſtome and thraldome of ſinne is a commendable vertue in beginners, and a ſure and certaine ſigne, of a future puritie of conſcience in them: but the ſelfe ſame feare Would be verie reprehenſible in thoſe, that

haue profited in good life and deuotion, in whose harts that perfect loue should raigne and predominate, that by litle and litle, drieth this seruill feare out of doores

3. Holy S. Bernard in his beginning, was full of rigour and austeritie towardes them, that rancked them-selues vnder his cõduct, and gouuernement; whome he commanded euen at their first entrance, that they should leaue their bodie behind thẽ, and come to him only with their soules; When he heard their confessions, he detested with an extraordinarie seueritie, all kinde of faults, were they neuer so small, and so pressed and vrged the poore prentises or nouices in perfection, that in steed of thrusting thẽ forward, he drew them backward, for they lost hart and courage, becoming altogether out of breath, to see them-selues so instantly and eagerly, thrust and forced so hastely, to

to mount so high and craggy a mountaine.

4. All this proceeded from an ardent zeale (my Philotheus) and a most perfect puritie of conscience which was in this glorious Saint, and made him followe this method of proceeding with his religious: and this zeale was a great vertue in him, yet a vertue which had something annexed that was reprehensible, and to be amended: and God himselfe in a holy apparition, did correct & amend him, powering into his soule a meeke, milde, sweet, amiable, & tender spirit, so that now turned cleane into another man, he accused himselfe very much of his former exact severitie; ād became so favourable and applicable to every one, that he accommodated himself to al, to gaine all.

5. Saint Hierom having recounted of holy Paula, (that was his ghostlie child) that she was not only excessiue, but as it were

selfe-willed in the exercise of bodily mortification, in so much that she would not giue eare, to the contrarie aduice and councels which S. Epiphanius her bishop, had giuen her in that respect: & moreouer, that she suffered her selfe to be borne away in such sort, by griefand sorowfor the death of her frinds, that she was alwayes in danger of death, by her extreames in such occasions: in the end he concludeth in this sort. Some man wil say, that in steed of writing the praises of this holie Saint-like ladie, I make a catalogue of her faults and imperfections, but I cal Iesus to witnes, whom she serued, and whome I desire to serue, that I lye not, either on the one side, or on the other: but do set downe cleerlie what she was, as a Christian, writing of a Christian: that is, that write an historie, and not a panegyricall oration of her life, and that her vices, be the vertues of others.

6. His meaning is, that the defects and imperfections of S. Paula, would haue borne the name and nature of vertues, in a ſoule of leſſe perfection; as in very deed, there are actions which are deemed, imperfections, in ſuch as be perfect, which notwithſtanding, would be eſteemed great imperfections in thoſe which yet are imperfect.

7. It is a good ſigne in a ſick man, when at the end of his ſicknes, his legges doe ſwell, for it ſheWes that nature noW ſtrēgthened, caſteth out her ſuperfluous humours: but the very ſame ſigne, is bad and ominous in him, that Were not ſick at all, for it betokeneth the Weakneſſe of nature, not hauing force enough, to diſſolue and diſſipate thoſe corrupt and naughtie humours.

8. My Philotheus, We muſt haue alWay a good opinion and eſtimation of them, in Whom We ſee the practize of vertues, although exer-

ciſed with ſome defects ād imperfections, ſince the great Saints them-ſelues, haue often times exerciſed them in ſuch manner. But for our owne parts, we muſt procure to exerciſe our ſelues in them, not only diligently, but diſcreetly, and for that end obſerue carefullie and faithfullie, the aduiſe and councell of Wiſe men, not leaning to our owne prudence, but to the skill and wiſdom of ſuch, whome God hath giuen vs for our conductours.

9. There are certaine other thinges, which many eſteeme and account vertues, though indeed they be no vertues at all: of which it is needfull to ſpeake a worde or two: I meane thoſe perfections, which are called extaſies, rauiſhments in ſpirit, inſenſibilities, languiſhmēts, or impoſſibilitie of exteriour actions, deificall vnions, eleuations, transformations of the ſoule, and ſuch like, of which

ſome bookes doe treat, promiſing to eleuate & promote the ſoule to cõtemplation, purely intellectuall, to the eſſentiall application of the ſpirit, and of the ſupereminent life of the ſoule,

10. Mark me well what I ſay, my Philotheus, theſe perfections, be not vertues, but rather rewardes and recompenſes, that God giueth his ſeruants in this life for their vertues: or as it were ſcantlings, and liſtes, of the happines of the life to come, which ſomtime are preſented vnto men, to make them deſire to buy the whole peeces themſelues, which are aboue in Paradiſe.

11. We muſt not pretend to come vnto ſuch high fauours & graces, ſince they are not any waies neceſſarie to ſerue and loue God well and trulie, which should be our chiefe and only pretence: Neither are they graces which may ordinarily be obtained, by our owne trauell or induſtrie, ſince

they are rather passions, then actions, which therfore we may well receaue, but worke them, or produce them in vs, we can not.

12. adde moreouer, that we haue not vndertooke any higher matter, then to make our selues vertuous, deuout, and good men: and therfore it behoueth vs to bestow al our endeuours to that end; and if it please God to eleuate and extoll vs to these Angelicall perfections, we shall be then also good Angels: but in the meane time, let vs exercise our selues simply, humbly, and deuoutly in these lowe humane vertues, the cõquest and gaining of which, our Sauiour hath left to our owne poore diligence; such as are the vertues of patience, courtesie, meekues, mortification of our harts, and willes, humilitie, obediẽce, pouertie, chastitie, compassion towards our neighbours, and bearing with their imperfections, diligence, and holy feruour in fulfilling the will of God.

13. Let vs leaue these supereminē. ces, for superexcellent soules, We merit not so high a place in Gods seruice; it will be happines for vs, to serue our God, in his kitchin (as they say) or in his pantrie, to be lackies, porters, torche-beares, groomes of the chamber, in his house. It is his mercy and inestimable goodnes only, if afterWards he please to remoue vs higher to his closet, and priuie chamber, or to be of his councell. Yea, my Philotheus, this must be the resignation of our hart; for this king of glory, doth recompence his seruants, not according to the dignitie of the offices which they beare vnder him, but according to the measure of the loue and humilitie, With which they execute them.

14. Saul seeking after his fathers Asses, found the croWne & kingdome of Israel. Rebecca byWatring Abrahams Camels, became the spouse of his sonne Isaac. Ruth, the Moabitesse, gleaning after the

harueſt-men of Boos, & lying at his feete, was exalted to lie by his ſide, & made his wedded wife.

15 Surely the pretentions and deſires of ſuch loftie, extraordinary, and admirable things, are obnoxious and ſubiect vnto illuſions, deceipts and errour; and it chaunceth oft times, that theſe ſublimated perſons, that think thē-ſelues Angels, Are ſcarly ſo much as good men, and that there is more excellence and ſublimitie in theire wordes, and rare termes, then feeling and ſubſtance, in their Workes and actions.

16. Yet muſt we not lightlie, diſpraiſe, or rashly cenſure any thing, but bleſſing God for the ſuperemi-nence of o hermen, reſt our ſelues humbly in this low, plaine, and eaſie way, which is indeed more plaine, but yet more ſureable to our ſufficiencie & weaknes: wherin if we conuerſe humbly & faithfully, God will lift vs vp to greatnes, great enough for our ſoules good.

Of Patience

CHAPTER III.

PAtience *is necessary for you, that performing the will of God, you may obtaine the promisse*, saith the Apostle: yea, for as our Lord himselfe pronounced, *In your patience you shall possesse your soules.* It is the happiest thing that can befall to man (Philotheus) to haue his owne soule in sure and secure possession: and the more perfect that our patience is, the more secure is the possession of our soules: we must endeuour then to perfect this vertue in vs, to the vttermost of our power.

2. Call to mind continually, that our blessed Redeemer saued vs, by suffering and enduring: and that we therfore in like manner, must work our saluation, by suffering afflictiõs, and enduring iniuries, and bearing contradictions, and displeasures, with the greatest meeknes that possible we can.

3. Limit not thy patience, to such

and ſuch kinde of iniuries, and afflictions, but extend it magnanimouſly and vniuerſally, to all thoſe that God ſhall ſend, and ſuffer to befall thee. There be ſome mē that will ſuffer no tribulatiōs, but ſuch as be honorable: As for example, to be wounded in battaile, to be taken priſoner in Warre, to be perſequuted, and ill handled, for religion ſake, to be impouerished by ſome ſute or proceſſe, in which they haue gott the vpper hand: theſe men loue not tribulation, but the honour which the tribulation bringeth. He that is patient in deed, and a true ſeruant of God, ſuffereth indifferently thoſe tribulations, that are coupled with infamie and ſhame, as well as thoſe that be honourable.

4. To be reprehended, accuſed, ſlandered by naughtie & wicked men, is a pleaſure to a man of courage: but to ſuffer theſe accuſations and perſequutions at the handes of our parents and frindes,

ād of ſuch as are good & vertuous, and eſteemed ſo, there is he right trial of true patience, there it is in deed, that we muſt play the men.

5. I eſteeme more of the meeknes, Wherewith the bleſſed Cardinall Borromæus, ſuffered alōg time the publique reprehenſions. Which a greate preacher of an order, exceedingly well reformed, thundered againſt him out of the pulpit: then of all the combats which he had with any other For like as the ſtinging of a Bee, is farre ſorer and fuller of ache, then the biting of a flie: ſo the euill that one receaueth of good men, and the cōtradictiōs that they raiſe againſt one, are much more vnſupportable then others, ād yet it chāceth very oftē, that two good & vertuous mē, hauing both of thē right intentions, through diuerſitie of opinions do ſtirre vp great perſequutions and cōtradictiōs, one againſt the other.

6. Be patient, not onely in the great, and principall affections

Which

which arriue vnto thee, but also in the accessories and accidents which depend thereon. Many could be content to haue afflictions happen vnto them, so that they might not be hurt, troubled or vexed by them. I am not grieued (saith one) that I am fallen into pouertie, but that by that meanes I cannot pleasure my frindes, nor bring vp my children in such honorable education as I desire. I care not (saith another) were it not that the world will thinck, that this is befallen me by mine owne fault.

7. Another would be content some should speak ill of him, and would suffer it patiently, so that no man would beleeue the detractour. Others there are, that could willingly away with some part of the tribulation, as they suppose, but not with the whole. They are not impatient, or vexed (say they) that they are sick, but that they want mony to cure them-selues

of their ſicknes, or that they be about them, are too importunat and troubleſome to them.

8. But I ſay (my Philotheus) that we muſt haue patience, not only to be ſick, but euen to be viſited with that diſeaſe, that God will lay vpon vs, What euer it be, & in that place wherſoeuer he will haue it happen to vs, & amongſt ſuch perſons, and with thoſe wats and incommodities, which he will; and the like is to be vnderſtood of all other tribulations.

9. When any dammage or harme shal chance vnto thee, oppoſe againſt it a Gods name, thoſe remedies which thou canſt applie, for to do otherwiſe, were to tẽpt God almightie: but hauing done thy diligence in the matter, attend with an entire reſignation, that ſucceſſe and euent which it shall pleaſe God to ſend, if he permit the remedies to ouercome thy harmes, giue him thanks with reuerence: if it pleaſe him that thy

harmes surmount the remedies, blesse him with patience.

10. I am of the aduice of Saint Gregory. When thou art iustlie accused for any fault which thou hast committed, humble thy selfe for it, and confesse vnfainedlie, that thou deseruest more then the accusatiō that is laid against thee. But if thou be accused falslie, excuse thy selfe with all meeknes, denying thy selfe to be guiltie of that which is laid to thy charge, for thou owest that dutie to the truth, and to the edification of thy neighbour.

11. But withall, if after thy true and lawfull discharge, men continue notwithstanding their accusatiō against thee, striue not much to make thy excuse be admitted and beleeued, for hauing complied with the dutie thou owest vnto the truth, thou must render also the dutie thou owest to humilitie. Thus thou shalt neither offend, against the care that thou oughtest

to haue of thy good renoWne, nor againſt the loue and affection, Which thou ſhouldſt haue to tranquilitie of hart, meeknes, and humilitie.

12. Complaine as litle as thou canſt of the Wrongs that be done thee, for ordinarilie he that complaineth of them, ſinneth: becauſe ſelfe loue alWay maketh vs beleeue the iniuries offered vs, to be Worſe then indeed thy be. But aboue al things complaine not to ſuch perſons, as are apt to take indignation, and to turne all to the Worſt. Yf it be expedient to make thy mone to any, either to get the offence remedied, or thy mind eaſed, let it be done to quiet and peaceable ſoules, that loue God ſincerelie, for otherWiſe, inſteed of eaſing and diſcharging thy griefes, they Will prouoke thee to greater diſquiet: in ſteed of pulling out the thorne that pricketh thee, they Will faſten and ſtick it deeper into thy foote.

13. Manie being ſick, afflicted, or moleſted, refraine them-ſelues from complaining, or shewing any delicatnes, iudging (and that rightlie) that it would euidentlie teſtifie want of courage and generoſitie in them: but for all that, they deſire exceedinglie, and by ſlight, and ſubtilities procure, that other men be-mone them, take compaſſion of them, and eſteeme them to be not onlie afflicted, but patient, yea, and couragious alſo in their afflictions. This is a kind of patience indeed, but a falſe one, which in effect, is nothing elſe, but a fine, ſubtil, and ſecret pride and vanitie: *They haue glorie* (ſaith the Apoſtle) *but not before God.*

14. The true patient man, neither complaineth of his griefs and harmes, nor deſireth to be pitied and bemoned: he ſpeaketh of his caſe cleerly, truly, ād ſimplie without lamentations, or aggrauations: if he be pittied, he thanketh God for the charitie and

comfort shewed him, and patientlie ſuffereth him ſelfe to be pitied vnleſſe they bemoue the harme or euill, which he hath not: for then will he modeſtly declare, that he ſuffereth no ſuch griefe, as they imagin; and in this ſort continueth peaceably, betwixt truth and patience, confeſſing, not complaining of his afflictions.

15. In the contradictions which befall thee in the exerciſe of deuotion (for they will not be lacking one time or other) remēber the words of our Sauiour Ieſus Chriſt: A *woman when she is in trauail, hath anguish, because her hour is come: but when she hath brought foorth her child, then she remembreth not the anguishe, for ioy that a man is borne into the world.* Thou conceaueſt ſpirituallie in thy ſoule, the nobleſt childe in the world, to wit, Ieſus Chriſt, vntil he be brought foorth altogether, thou canſt not chooſe but ſuffer exceſſiue pangs: but be of a

good hart, theſe dolours once paſt, thou ſhalt find euerlaſting ioye, for hauing brought foorth ſuch a child to the world. And he ſhalbe whollie brought foorth and borne in thee; when thou frameſt, and comformeſt thy hart and thyne actions, to the imitation of his life.

16. When thou art ſick, offer vp all thy griefes, paines, aches, and languiſhments, to the honour and ſeruice of our Lord: and beſeech him to ioine and vnite them with the torments which hee ſuffered for thee. Obey thy phiſician, take thoſe medecines, meats, and remedies which he preſcribeth, for the loue of God, calling to mind the gall which he taſted for our ſakes: deſire to amend, that thou maiſt ſerue him, refuſe not to languiſhe, that thou maiſt obey him: and diſpoſe thy ſelfe to die (if ſo it pleaſe him) that thou maiſt praiſe and enioy him.

17. Conſider that the Bees when

they make their hunny, do liue and eate of a bitter prouision: and that we in like manner, can neuer exercise sweeter acts of patience, nor compose more excellent hunny of true vertues, then when we eate the bread of bitternes, and liue in the middest of afflictions. And as the hunny which is gathered from thime, a litle bitter herbe, is the best that is: so vertue exercised, in the bitternes of vile, base, and most abiect tribulations, is the finest and excellentest of all.

18. Reflect often times the inward eyes of thy soule, vpō Christ Iesus crucified, naked, blasphemed, slandred, forsaken for thy loue, and in a word, ouerwhelmed with all sortes of sorrowes, griefs, and persequutions. Consider that all thy sufferings, neither in qualitie, nor quantitie, are in any sort cōparable vnto his: and that thou canst neuer suffer any thing for his sweet sake, in comparison of that which he hath endured for thine.

19. Consider the panges and torments, which in old time the martirs suffered; and the dolours and griefs which at this time many endure, more grieuous without all proportion, then those which thou endurest, and say to thy selfe: Alas, my paines be consolatiõs, and my briers be roses in cõparison of them, which without al succour, attendance, or reliefe, do liue in perpetuall death, ouercharged with afflictions infinitly heauier then mine are.

Of exteriour Humilitie.

CHAPTER IV.

1. *BOrrow and take many empty vessels* (said Elizeus vnto the poore Widow) *and powre oyle into them.* To receaue abundance of the grace of God into our harts, they must be voide of selfe pride and of vainglorie. The Kesterell crying and looking constantlie vpon the haukes, and other birds of preie, doth terrifie them by a secret propertie or ver-

tue which it hath by nature, therfore the fearfull Doues, do loue it aboue all other birds, and liue in securitie in companie of it: so humilitie rebutteth the eager on-sett of Satan, and cõserueth the graces and guiftes of the holy Ghost in vs, and therefore all the Saints of heauen, but especially Christ the king of Saints & his blessed mother, made more esteeme of this vertue, then of any other amongst all the vertues.

2. We call that glorie vaine, which one taketh of him selfe, either for that which is not in him, or for that which is in him, but is none of his: or for that which is in him, and is his owne, but deserues not, that one should glory of it. Nobilitie of race, fauour with great potentates, popular honour, be thinges that are not in vs, but in our progenitours, or in the estimation of other men.

3. Some men there be, that shew them-selues fierce and stout,

beeause they be mounted on a lusty courser, or for a great goodly feather in their cap, or for their costly and sumptuous apparell: but who seeth not this to be follie? For if there be any glorie at al in these cases, it is glorie for the horse, for the bird, and for the tailer: and what great want of witt is it, to borrow credit and estimation from a bird, from a new fashoned ruffe?

4. Others bragge, and behold them-selues with great satisfactiō, for a goodlie long mouſtache, or a trimme beard, for their curled lockes, and soft hands: or for skill in dauncing, singing, or playing: but are not those hartlesse, and base minded men, who fetch their estimation and reputation, from such friuolous and fond trifles?

5. Others for a litle knowledge and learning, would be honoured and respected in the worlde, as if euery body should come to schoole to learne of them, and

account them their maiſters, for which cauſe they are rightly termed pedanticall companions.

6. Others carie themſelues like peacocks, proud of their beautie, and thinck all the world is fond of them All theſe humours are vaine, foolish, and impertinent: and glorie grounded vpon ſuch weak and feeble foundations, is vaine and friuolous.

7. A man may know true vertue like true baulme: for baulme is tried by dipping it into the water; if it ſink to the bottom, it is counted the moſt excellent and pretious. Euen ſo to know whether a man be in deed wiſe, learned, generous, noble, mark whether theſe good gifts and qualities, tend in him to humilitie, modeſtie, and ſubmiſſion, for then they be true in deed: but if they ſwimme aboue water, if they ſtriue to appeare and shew them ſelues, they are ſo much the leſſe ſubſtãtiall, and more ſuperficiall, by how much more

apparent they are, or would be.

8. Pearles that be conceaued and grow in the wind, or in time of thunder, haue nothing but the barke, or shel of a pearle, and are voide of ſubſtance: ſo theſe vertues and qualities, bred and nourished in pride, boaſting, and vanitie, haue nothing but a ſimple shew ad apparence of good, without iuice, without marrow, without ſoliditie and ſubſtance.

9. Honours, eſtates, and dignities, are like to ſaffron, which is beſt, and groweth moſt plentifully, when it is trodden vnder feet It is no honour to be faire in a mans owne eyes: beauty (to haue a good grace in deed) should be somewhat neglected: knowledge dishonours vs, when it puffeth vs vp, and degenerateth them to plaine pedantery.

10. If we ſtand curiouſly vpon our points, touching precedence and preeminence in place and titles, beſides the expoſing of our

ſelues to the danger of hauing our qualities too narowly ſifted, examined, and contradicted, we make them vile and contemptible: for honour, which is indeed honourable, when it is freely giuen and grãted, becomes foule, infamous, & shamefull when it is affected, ſought after, and in a manner begged, and wreſted, from them in whoſe companie we are.

11. When the Peacock bruſtles vp his gay ſtarrie wheele, lifting vp his goodly painted feathers to be looked vpon, he forgetteth him ſelfe, that in the meane while he sheweth other parts, which are moſt ill fauoured in him. Flowers that be beautiful, growing vpon the ground, or in the gardenbeds, wither away with much handling. The ſweet ſmell of the Mandragora taken a farre of, & but for a short time, is moſt pleaſant: but they that ſmel to it very neere, & a time, become altogether, drowſie, faint, & languishing. Euen ſo he-

nour & courteous reſpects, ſmell comfortablie a farre off, being taken lightly, & not ſtanding much vpon them, or placing his phantaſie, in depainting them according to our vain-glorious deſire: but to ſuch as affect them ouergreedily, and do in a manner feed vpon them, they are reprehenſible, and ful of contempt & follie.

12. The purſuite and loue of vertue, maketh vs vertuous: but the purſuite and loue of titles, honours, and preeminences, make vs abiect and contemptible. Mindes that are well borne and well brought vp, buſie not themſelues about theſe toyes of places, rancks, complements, and ſalutations, they haue other things to employ their time in; for to ſpend time in theſe things; is the propertie of idle and vnprofitable braines.

13. He that may loade himſelfe with pearles, will neuer ouercharge himſelfe with cockleſhelles: and ſuch as aſpire to emi

vertue, neuer trouble them-ſelues with complements. Euery one may in companie, take the ranck and the place that is due vnto him, without preiudice of humilitie, ſo that it be done as it were careleſſelie, not with affectation, or ſtrife, or as if he counted it a matter of much importance.

14. For as they that come from Peru, beſides ſtore of gold and ſiluer which they bring from thence, doe many times bring with them, Apes and Parrets, becauſe they nether coſt much, nor are burdenſome or chargeable to their ship: ſo the true followers of vertue, need not omitt or neglect their ranck and place due vnto them, ſo that it coſt them not much care or attention; and that the ſame be done without trouble, diſquiet cauils, or contentions. Yet ſpeak I not heere of them whoſe dignitie redoundeth to the common good, nor of certaine particular occaſions; vpon which great conſequents

quents depend: for in ſuch, euery one may keep his due and right with prudence and diſcretion, accompanied with charitie and courteſie.

Of Humility more internal then the former.

CHAPTER V.

1. BVt thou deſireſt, I ſee Philotheus, to be farther endoctrined in humilitie, for that which we haue hitherto ſaid, is rather wiſedome and good manners, thē humilitie: let vs therfore paſſe on farther.

2. Many there are, that will not, and dare not ponder and cōſider, the graces that God hath giuen them in particular, fearing leaſt they ſhould therby fall into vaine glorie and ſelfe conceited loue, whereas indeed they deceaue them-ſelues; for ſince the true direct meanes to attaine to the loue of God (as S. Thomas the Angelicall doctour teacheth) is the conſideratiò of his benefits, the more

we consider them, the more we shal loue him: and as particular benefits do more efficaciously moue and winne affection, then such as are common to others: so ought they to be pondered and wayghed more attentiuely.

3. Certaine it is, that nothing can humble vs so much before the mercie of God, as the knowledge of the infinite multitude of his benefits, neither can any thing so much humble vs before his iustice, as the multitude of our offences. Let vs then consider what he hath done for vs, and what we haue done against him: and as we consider and wayg h our sinnes one by one, so let vs acknowledge and suruay his grace one by one.

4. Neuer feare that the knowledge which he giues vs of his graces, will puffe vs vp in pride, so long as we be attentiue to this knowne & acknowledged verity, that whatsoeuer is good in vs, is altogether from God, and not from ourselues.

5. Alas, Mules, and Camels, ceaſe they to be lumpiſhe and brute beaſts, though they be neuer ſo loaden with the pretious and perfumed moueables of the prince? *what haſt thou which thou haſt not receaued*; ſaith the Apoſtle; *and if thou haſt receaued it, why doeſt thou glorie*? Nay contrawiſe, the liuely & feeling conſideration, of the fauours receaued from Gods hand humbleth vs; becauſe knowledge engendreth acknowledgement.

6. But if in this reuieW and accounting (as it were) of the graces of God, any kind of vanitie should tickle vs: the infallible, and eaſie remedie, is, to paſſe by and by, to the conſideration of our ingratitude, of our imperfection, and of our miſeries; Yf we conſider What we haue done, When God Was not With vs, We ſhall ſoone acknowledge, that all Which we haue done, ſince he hath been With vs, is not our handy-Work, nor is not

of our owne ſtock, we ſhall enioy them, and reioice that we haue them, but we ſhall glorifie God alone, for being the ſole authour and giuer of them. So the bleſſed Virgin, confeſſed and profeſſed, that God had wrought great and admirable thinges in her, and for her, but she confeſſed it for no other cauſe, then for to humble her ſelfe, and to glorifie God: *My ſoule* (ſaith she) *doth magnify our Lord, becauſe he hath done great things to me.*

7. We vſe to ſay manie times, that we are nothing, that we are miſerie it ſelfe, that we are the skumme and outcaſts of the world. but we would be loath any man ſhould take vs at our word and publish vs abroad to be ſuch as we ſay we are: Nay we make as if we would hide our ſelues, to the end men may runne after vs, and ſearche vs out, we make shew as if we would indeed be the leaſt, and ſitt at the loweſt end of the table:

but we do ſo, that with more credit we may be ſet at the vpper end of all. True humilitie neuer sheweth her ſelfe, nor vſeth many words of humble ſound, becauſe she intendeth not onely to hide other vertues, but withall and aboue all, to hide her owne ſelfe. And if it were lawfull for her to lie, to diſſemble, or ſcandalize her neighbour, she would vſe manie an action of arrogancie, and brauerie that vnder thē she might hide her ſelfe, and ſo be altogether couered and vnknowne.

8. My aduice therfore is this Philotheus, either let vs vſe no words of humilitie at all, or let vs vſe them with an inward feeling, meaning in our hart, as we pronoūce with our mouth. Let vs neuer caſt our eyes downe to the ground, but humbling our harts with all: let vs not ſeeme to deſire the loweſt roome, vnleſſe we deſire it from our hart. And I hold this rule ſo generall, that I bring

no exception: only I adde, that courtisy requireth, that we present the aduantage somtime to those, whome we know manifestlie will refuse it; for this is no double dealing, nor false humilitie, for in this case the only proffer of the aduantage in place, or precedence, or such like, is an honouring of them to whom we offer it: and since then, one cannot giue thē entirely that which in hart we would, We do not ill to giue it them in part.

9. The like I vnderstand of some termes of honour, and respect, which (to examin them in rigour) seeme not to be true, and yet are indeed true enough, if the hart of him that pronounceth them haue a true intention, to honour, and respect him, for whose sake he vseth those tearmes. For although the words doe signifie with some excesse, that which we would say: yet it is not ill done to vse them, when common custome of ciuili-

tie requireth. I wishe that our wordes, were alwaies ioined to our intention and affection, as neere as it is possible, so to follow in all, and through all, the pure and naked simplicitie of a vertuous hart.

10. A man that is truely humble, would rather that another should say of him, that he is a miserable wretche, that he is nothing, nor worth nothing, then to say so much him selfe: at least, if he know that any man say so of him, he doth not gain-say it, but agreeth to it withall his hart: for since he beleeueth firmelie and vnfainedlie, that he is in deed worth nothing, he is right glad to haue others of his minde and opinion.

11. Many say that they leaue mental prayer for those that are perfect, that they them-selues are not worthie to frequent such an exercise. Others protest they dare not communicate often, because they feele not them-selues pure

enough. Others that verily they feare leaſt they should diſgrace deuotion, if they should entermedle With it, by reaſon of their great miſerie and frailtie. Others refuſe to employ their talent in the ſeruice of God, & of their neighbour, becauſe (ſay they) they knowe their owne weaknes, and feeblenes: and that they feare to become proude, if they should be inſtruments of any good: and that in giuing light to others, they should conſume them-ſelues.

12. All this is an artificaill kinde of humilitie, not only falſe, but alſo malignant, Wherby one ſeeketh ſecretlie and ſubtily, to blame the guifts of God, or at the leaſt With the cloke of humilitie, to couer the loue of his owne humour and ſlothfulnes. *Demand of God a ſigne, ether from heuen aboue, or from the depth of the ſea below*: ſaid the prophet to vnhappie Achaz, and he anſwered: *I will demand none: nether will I temp-*

God. O wicked man, he would ſeeme to beare great reuerence to God, and vnder colour of humilitie, excuſeth him ſelfe from aſpiring to the grace which Gods goodnes offereth vnto him: but he vnderſtood not, that when our Lord offereth vs his graces, it is pride to refuſe them; that the guifts of God, oblige vs to receaue them: and that true humilitie, is to obey and follow his will and deſire, the neereſt we can. But Gods deſire is, that we become perfect, vniting our ſelues vnto him, and imitating him the beſt we can.

13. The proud man which truſteth in him ſelfe, hath iuſt occaſion (if he knew it) to vndertake nothing: but he that is humble, is ſo much more couragious, by how much more vnable he acnowledgeth him ſelfe: and according to the meaſure that he meaſureth his owne frailtie his boldnes in God increaſeth; for all his

truſt is in God, and God (he knowes) delighteth to exalt his omnipotencie, in our infirmitie, and to magnifie his mercie, by our miſerie. We muſt then humbly and holily dare and vndertake, whatſoeuer is iudged fit and conueniēt to our ſpirituall aduancement, by them that haue the guiding of our ſoules.

14. To thinck one knoweth that which he knoweth not, is an expreſſe follie: to play the learned man in that, in which it is manifeſt we haue no skil nor experience, is an intolerable vanitie. For my part, I would not take vpō me a learned mans perſon, euen in thinges which I were certaine that I knew well enough: as contrariewiſe I would not counterfet my ſelfe altogether ignorant. Whē charitie requireth; we muſt readily & ſweetly communicate, to our neighbour, not only that which is neceſſarie for his inſtruction, but withall, that which is

profitable for his consolation: for humilitie, which hideth and concealeth vertues, to conserue them in their puritie, doth nethertheles discouer them, and make them shew them-selues, when charitie commandeth, to increase and perfect them.

15. Wherin she resembleth a tree in the Isles of Cylos, which all night long, locketh and encloseth vp her faire carnation flowers, and doth not open them, but at the rising of the sunne, so that the inhabitants of the countrie do say, that these flowers do sleep by night: for euen so humilitie, couereth & hideth all our vertues and humane perfections, and letteth them not be seene abroad, but when charity cõmandeth: & charitie being a vertue not humane, but heauenly, not mortall but diuine, is the very true sunne of al other vertues, vpon which she must therfore euer predominate: so that humilitie which is prein-

dicions to charitie, is without all doubt, falſe humilitie.

16. I would nether counterfeit a foole, nor a wiſeman: for if humilitie forbid me to counterfeit my ſelfe wiſe, ſimplicitie and plainnes forbid me likewiſe, to counterfeit my ſelfe a foole: for as vanitie and pride, are contrarie to humilitie; ſo are affectation and diſſembling, contrarie to ſimplicitie, and plaine-dealing. And if ſome great ſeruants of God haue made shew they had beē fooles, to render them-ſelues more abiect in the eyes of the world, we muſt admire them, and not imitate them: for they had motiues that induced them to this exceſſe, which were ſo peculiar vnto them, and extraordinarie, that no man ought from thence to inferre any conſequence for himſelf.

17. As for Dauid, when he daunced before the Arke of the teſtament, with ſome more demonſtratiōs of mirth, then ſeemed to be-

ſeeme the maieſtie of a king, he did it not as counterfaiting any foolish myrthe, but ſimplie and plainly vſed he theſe exteriour motions, conformable to the extraordinarie gladnes which he felt in his hart. True it is, that when Michol his wife vpbraided him for this fact, as to baſe and fond for a king, he was neuer a whit ſorrie to ſee him ſelfe deſpiſed, but perſeuering in the true and ſincere repreſentation of the ioye which he had cõceaued in his ſoule, he proteſted, that he was likewiſe glad to receaue a litle shame for the loue of his God. And conſequentlie I ſay, that if for acts of true and profounde deuotion, thou be eſteemed ſimple, abiect, and baſe minded, humilitie will make thee reioyce at this happie chame, the cauſe whereof is not in thee, but in them that lay it vpon thee.

That humility maketh vs loue our owne debaſement and abiection.

CHAPTER VI.

1. I Passe farther Philotheus, to tell thee, that aboue all things thou loue thy owne abiection. But thou wilt aske me, what it is to loue our owne abiection. In latin abiection is all one with humilitie, and humilitie with abiection: for so when our Ladie in her sacred hymne, saith, that all generations should tearme her blessed, because God had seene the humilitie of his handmaide: her meaning is, that our Lord beheld with great loue her abiection, her basenes, and lowenesse, to endow her with fauours & inestimable graces. Yet there is great difference between the vertue of humilitie, and abiection in the litlenes, basenes, poorenes; & the nothing that is in vs of our owne selues, we not knowing nor considering it. But as for the vertue of humilitie, it is a true feeling knowledge, and voluntarie acknowledgement, of our abiection & vilenesse.

2. But the principall point of humilitie consisteth, not only in this willing acknowledgement of our abiection, but to loue it, and take a delight and contentment in it, not for want of courage or magnanimitie, but to extoll so much the more the diuine maiestie, and to esteeme much better of our neighbour in comparison of our selues. This point is that which I exhort thee to insist in most of all, & that thou maist the better vnderstand and conceiue it.

3. Consider, that amongst the afflictions and troubles which we suffer in this life, some of them be base, contemptible, and abiect: others be honourable, ad glorious, and many applie them-selues willinglie to honourable tribulatiõs, but scarce any at all will abide those that be abiect and ignominious.

4 So a deuout hermitt all ragged, and shiuering for cold, euerie bodie honoureth his torne habit, ta-

king compaſſion of that which he endureth: but if a poore tradeſman, a decayed gentleman, or poore gentlewomā be in the ſame caſe, men deſpiſe and mock them: and ſo thou ſeeſt how their pouertie is abiect, and ignominious. A religious mā receaueth deuoutly a rigorous reprehenſion of his ſuperiour, and a child of his father, and all men count it and call it mortification, obedience, & good manners: but let a knight, or ſome great ladie, ſuffer the like of another, and although they do it for the loue of God, men will call it cowardlineſſe, puſillanimitie, & lack of courage. Behold heere is another abiect euil.

5. One hath a cancker on his arme, and another vpon his face: the firſt hath only the diſeaſe, which is bad enough, but this other iointly with the diſeaſe, hath contempt, ſhame, and abiection in all companie. What ſay I then of louing abiection, I ſay, that we muſt not only

loue

loue the harme it ſelf, which we do by the vertue of patience: but we muſt alſo loue the contempt, the ſhame, the vilenes, baſenes, & abiection therof, which we doe by the vertue of humilitie.

6. Againe there be ſome vertues, that ſeeme abiect and contẽptible, other that are honorable and reſpected by all mẽ. Patiẽce, meeknes, plaindealing, ſimplicitie, and humilitie it ſelfe, are of the number of thoſe vertues, which worldly men hold as vile, and abiect. Cõtrariwiſe they make great eſtimation of wiſedome, fortitude, and liberalitie. There be alſo diuerſe actions of the ſelfe ſame vertue, wherof ſome be contemptible, and others honorable, to giue almes, and to pardon iniuries and offences, are both of them acts proceeding from charitie: and the firſt is honoured of all men, the laſt moſt baſe in the eyes of the blind world.

7. A young gentleman or gentlewoman, that will not disorder them-selues, with a companie of dissolute mates, in prating, dancing, drinking, superfluous pompe, and curiositie of apparel, shalbe scoffed at, and censured by others, & their laudable modestie termed hypocrisie or affected sanctitie: To loue these censures, to reioyce in that the world hath this opinion of vs, is to loue our owne abiection.

8. Behold againe another sort of abiection which we must loue. We goe to visit the sick, many of vs together: if I be sēt to the most miserable, that is to me an abiection in the iudgemēt of the world, and for that cause will I embrace it more willingly: but if I be sent to visit a person of more qualitie, it is an abiectiō according to the iudgement of the spirit, for there is not in it so much vertue nor merit, and therfore I will loue this abiection. Likewise one falleth in the

midſt of the ſtreet, and not only receaueth damage therby, but is alſo shamfully laughed at: this is an abiection which we muſt make much of.

9. There are ſome defects alſo, which haue no other harme in them, but only the shame that they bring with them: and humilitie, though it require not that one should committ them of sett purpoſe, yet it requireth that one diſquiet not him ſelfe, for hauing falle into ſome ſuch defect These defects which I now ſpeak of, be certaine fooleries, inciuilities, inconſiderate acts, or words, which as we ought to eſchew before they be committed, to obey ciuilitie & prudence: ſo when they are once committed, we muſt be content With the reproche that commeth therby, and accept it willingly, that ſo we may follow the rule of holie humilitie.

10. I ſay yet more: if I chaunce to diſordre my ſelfe through paſ-

sion, or dissolution, or to speake some vndecent wordes, wherwith God and my neighbour are offended, I will repent my selfe hartelie, with true sorrowe for the sinne committed, and procure to repaire the harme or offence done to my neighbour, the best that possible I can: but I will be content, and right glad, with the shame, contempt, and abiection which therby I haue incurred, and if the one could possibly be seperated from the other, I would sincerely cast away the sinne, and earnestlie retaine the abiection.

11. But though we loue the abiection and contempt, which followeth some euill or defect of ours: we must not neglect the redresse of the ill (that caused it) by conuenient and lawfull meanes, especially, whē the euill is of some consequence and importance. As if I haue some deformed loathsome disease vpon my face, I will procure to haue it cured, but not

to haue men forget the deformitie which it causeth. Yf I haue committed some fooliry which is offensiue to no man, I will not excuse my selfe at all: because although it was a defect, and a fault, it is not permanent, and therfore it needeth no excuse but only for the abiection, shame, or contẽpt which befalls me for it, and to excuse that, is against humilitie. But if through my vnaduisednesse and follie, I haue offended, or scãdalized any man: I will make amends for the offence by some probable excuse, because it containeth a permanent ill, and that charitie obligeth me to blot out and deface it if I can.

11. To conclude, it happeneth some times, that charitie commãdeth vs to remedie and wipe away, the abiection and contẽpt which we incurre, because our reputation and good name, is necessarie for the edification of our neighbours. And in that case, though we

remoue abiection and contempt, from our neighbours eyes, least he should be scandalized or troubled therby: yet must we carefully lock it vp like a pretious Iewell in our hart, that we our selues may be edified thereby.

10. Perchaunce thou wouldst learne of me, Philotheus, which abiections amongst all are to be esteemed best, & I tell thee plainly in one word, that those are most profitable to our soules, and most acceptable to God, which happen to vs as it were by chaunce, by the course, condition and estate of our life, because we choose them not, but receaue them only from the hands of God, that sends them, whose election and choice we know, is alwaies better for vs, then our owne. But if we were to choose them our selues, then the greatest, are the best for vs: and those are to be esteemed greatest, which are most contrarie to our inclinations (so that they be con-

formable to our vocation) for to speak the truth once for all, our owne choice spoileth in a manner, and bringeth to naught all our vertues.

14. O who will giue vs the grace, to say from our hart in all sincerity with that great king: I *haue made choice to be an abiect in the house of God, rather then to dwel in the tabernacles of sinners?* None certainly can giue vs this grace (deare Philotheus) but he that to exalt vs, liued and died for vs in such manner, that he was esteemed the out-cast of men, and the most abiect of the people.

15. I haue told thee many thinges Philotheus, which no doubt wil seeme somwhat hard vnto thee when thou considerest them, but beleeue me, they will be sweeter then sugar or hunny to thee, when thou doost put them in practize.

How to keep our good Renowne in the practize of Humility.

CHAPTER VII.

1. HOnour praiſe, and glorie, are not giuen to men for euerie ordinarie vertue, but for ſome excellent and notable vertue: for by praiſe we ſeeke to perſwade others to eſteeme the excellency of ſome man in whome ſuch a vertue excelleth: by honour we proteſt that we our ſelues do eſteeme him therfore: and glorie in my iudgement, is nothing els, but a certaine luſtre, ſplendour, or ſhining brightnes of reputation, which riſeth from the concourſe of many praiſes & honours. So that honours and praiſes, are as it were pretious ſtones & pearles, from whence glorie produceth his luſtre and varnish, like to enamell.

2. Now humilitie, not being able to endure, that we ſhould haue any opinion, of our owne excellence or precedence before others, cannot likewiſe ſuffer, that we

should hunt after praiſe, honour, nor glorie, which be due only to ſome kind of excellencie: but yet she conſenteth to the aduertiſement of the Wiſeman, who admonisheth vs, to haue care of our credit: becauſe good renoWne is an eſtimation, not of any excellencie, but abſolutly, of an ordinarie prudence, and integritie of a Well gouerned life, Which humilitie forbiddeth not to acknoWledge in our ſelues, and ſo conſequentlie Willeth vs to deſire this reputatiõ.

3. True it is, that humilitie Would likeWiſe contemne this renoWne, if charitie ſtoode not in need of it: but becauſe it is one of the foũdations of humanie ſocietie, and Without it, We are not only vnprofitable, but alſo damageable to the communitie in Which We liue, through the ſcandall Which it receaueth by our ill name, there charitie requireth, & humilitie accordeth, that We procure & moſt carefully cõſerue our good renoWne.

4. Againe as the leaues of trees, though in thẽselues are of no great valew, yet serue for very much, not onely to beautifie the trees, but also for the conseruation of their fruicts, whilst they be yet young and tender: so good renowne, of it selfe not much to be desired, is notwithstanding exceeding profitable, both for the ornament of our life, as also for the garde and conseruation of our vertues, especially while they be yet tender and feeble, as being but newelie habituated in vs. The obligation of procuring to be such in deed, as men thinck vs to be, forceth a noble courage, in a manner, With a sweet kind of violence. Let vs conserue our vertues, my Philotheus, as iewels very acceptable to god the chief & soueraigne obiect of all our actions:

5. But as they that would keepe fruict very long, are not content to stew, confit and conserue them With sugar, but With all put them

into vessels, fit and commodious for the preseruation of them: so albeit the loue of God be the principall preseruer of our vertues, yet we with all employ our good name & renowne, as a thing most conuenient to keep them in vigour.

6. Yet must we not be ouer pũctuall, nor too curious and exact in conseruation of our reputation: for such as be so tender & ticklish in their good name, are like vnto them, that for euery slight infirmitie do take phisick. For as these imagining by such extraordinarie care, to conserue their health, do vtterly ouerthrow it: so these iealous defenders of their reputation, do altogether loose it by standing so much vpon it, becoming therfore phantasticall, murmurers, pick quarels, and prouoke the malice of bad tongues against them.

7. To dissemble an iniurie offered, or to contemne it, is ordinarily a farre better remedie, then the

reuenging or quarreling vpon it, for contempt of calumniations, make them vanishe away: Wheras if we be moued & angred with them, we seeme to confesse and aduowe them as deseruedly offered vs. Crocodilles hurt none but those that do feare them: nether doth detractiō endamage anie, but such as are aggrieued ther with. Excessiue feare of loosing our estimation, argueth great distrust of the true foundation therof which is the sinceritie and vnfained vprightnes of a vertuous life, and good conscience.

8. Townes that haue Wodden bridges ouer great riuers, doe feare least they should be borne downe by euery flood, or encrease of waters: but they that haue bridges builte of stone, do not care; but only for extraordinarie inundations: So they that haue a soule well grounded in Christian perfection, doe contemne the ordinarie excesse and ouerflowing of iniu-

rious tongues, but such as knowe them-selues weake in perfection, are disquieted with euery blast of broad mouthed companions. And indeed (Philotheus) he that will haue the good opinion of all men, looseth it with all men, since it is impossible to please all men with one manner of cariage, and he deserueth to loose his reputation, that seeketh to keep, or haue it among them, whose vices make them infamous.

9. Reputatiõ and good renowne, is but a signe wherby we may vnderstand where vertue is lodged, it is vertue then, that must be preferred before all: wherfore if any cast and count thee an hipocrite, because thou giuest thy selfe to deuotion, or hold thee for a coward, and base minded person, because thou hast put vp an iniurie for Gods sake: laugh at such mens words and opinions: for besides that such iudgements are only made by fooles, contemptible

ideots, or vaine braggars, a man must not forsake vertue, nor stirre out of the path of true pietie, although he should loose his reputation and fame, We must make more esteeme of fruict, then of leaues, & preferre interiour & spirituall vertues, before externall and corporall goods.

10. It is lawfull to be zealous, but not to be idolaters of our credit: as we most not offend the eyes of the good, so must we not seeke to content the malitious. The beard is an ornament to the face of euerie man, and large tresses of haire, grace weomens heads: if one pull away by the rootes (as it were) the beard from the chinne, or the haire from the head, it will very hardly grow againe: but if it be only cut and pulled, nay though it should be shauen away all together, it would soone growe againe, and wax as copious as it was before. So although our credit and reputation be cut and sha-

uen, as a man may say, by a detracting tongue (which Dauid saith is like to a sharpe razour) we must not therfore be disquieted, for by and by it wil spring foorth againe, not only as faire as euer it was, but much more sound and beautifull. But if our vices, dissolute mäners, and wicked life, take our reputation from vs, it will scarce grow againe, or be restored entirely, it is so in a mäner pulled vp by the roote. For the roote of true reputation, is vertue and good life, and therfore, as lõg as that is aliue in vs, our fame & credit will alwaies sprout and growe, and bring foorth fruit of honour and estimation, due to vertue.

11. When vaine conuersation, vnprofitable familiarity, fond frindship, and haunting of idle companie, hurt our reputation: we must presently renounce and forsake them, for a good name is of more price & valew then al vaine contentments & passe times.

But if for the exercise of pietie, for profit & encrease in vertue and deuotion, for marching cheerfullie towards eternal happinesse, men grumble, repine, murmur, and cauill at vs, then suffer these mastiues to bark against the moone, for though they may be able for a time, or among some men, to raise an il opinion against our good name, & by that meanes as it were, shaue & pulle away that ornamēt of our vertues, they wil notwithstanding spring vp againe as abūdantly as before, & the razour of these malicious back-biting tongues, wilbe to our credit, as the gardeners hook to the vine, which by cutting off leaues, and pruning some superfluous branches, makes it become more fruictfull.

12. Let vs fixe our eyes alwaies vpon our Sauiour Iesus-Christ crucified for vs, and marche on confidently in his seruice, simplie and plainlie, yet prudentlie and discreetlie: and he wilbe the protectour

ctour of our reputation; if he suffer it to be taken from vs; it is ether to honour vs with a farre more glorious renowne, or at least wise, to make vs profit in the exercise of holy humilitie, whereof one only ounce, is better then a thousand pounds of honours and estimations. Yf we be vniustlie defamed, let vs meekly and quietly oppose the plaine truth against false calumniatiõs: if then neuertheless cauills perseuer, let vs likewise perseuer in humbling our selues, resigning our reputation, together with our soule into Gods hands; we cannot place it in better securitie.

13. Let vs serue God in infamie or good fame, according to saint Paules example, that we may say to God with Dauid; for thee (ô Lord) haue I sustained shame, and confusion hath couered my face. I except neuerthlesse certaine enormious crimes, so infamous, that no man ought to suffer him selfe to be

falselie charged with them: when he can lawfullie disproue the defamers: and certaine persons likewise, vpon whose reputation and credit, the edification of manie soules depēdeth: for in these cases, we must with tranquillitie and discreet moderation, stand vpon the defence of our honour and good name, according to the doctrine of all diuines.

Of meeknes and gentlenes towards our neighbours, and remedies against anger.

CHAPTER VIII.

1. THe holie Chrisme which by apostolicall tradition we vse in the church of God for confirmations, and consecrations, is composed of oile of Olives, mingled with Baulme, which besides other things, representeth vnto vs, the two deare and lonely vertues, which shined in the sacred person of our Lord, and which he most particularly did commend vnto vs, as if by them our hart

were especially to be consecrated to his seruice, and applied to his imitation: *Learne of me* (saith he) *for I am meeke and humble of hart*, Humilitie perfecteth vs to God-ward, and mildenes, or meeknes towards our neighbour. The Baulme which (as I saide before) sinketh to the lowest place in all other liquors, representeth humilitie: and the oyle of Olives, which swimmeth alwaies aboue other liquors, signifieth mildenes and affabilitie, which among all vertues is most excellent and of delightfullest appearance, as being the flower of charitie: for charitie (according to S. Bernard) is then most perfect, when it is, not only patient, but milde also and courteous.

2. But take heede, Philotheus, that this mysticall Chrisme, composed of meeknes and humilitie, be indeed within thy hart, for it is one of the greatest subtilities of the deuill, to make many a man

verie curiouſly ſtudie, to make a ſhew of theſe two vertues in words and exteriour complements, who not examining throughlie their inward affections, eſteeme themſelues humble and meeke, where as in deed they be nothing ſoe: which we may well perceaue, becauſe for all their ceremonious mildenes ād humilitie, at the leaſt croſſe word giuen thē, they puffe and ſwel like toades, with maruellous arrogancie and impacience.

3. They ſay, that thoſe who haue taken the preſeruatiue, commonlie called, *The grace of S Paul*, ſwell not at al by the bitying and ſtinging of Vipers, prouided that the preſeruatiue be not counterfeit: in like manner, when humilitie and mildnes are true and vnfained, they preſerue from the burning ſoares ād ſwelling humours, which iniuries are wont to raiſe in mens harts. But if being ſtung and bitt by the ſlanderous and malicious tongues of our enemies, we ſwel

with fiercenes, ſpite, and rage, it is an euident ſigne, that our humilitie and meeknes, is not franck and free, but artificiallie counterfeited.

4. That holie and illuſtrious patriarche Ioſeph, ſending back his bretheren from Egypte to his father, gaue them this only aduice: *Be not angrie by the way.* I ſay the ſelfe ſame to thee, Philotheus, this wretched life, is but a waie to the happie life of heauen: let vs not be angrie one with another in this waie, but marche with the troupe of our brethren & companions ſweetlie, peaceably, and louingly: & I meane we ſhould do ſo roundly without, all exception. Be not angrie at all, if it be poſſible, take no occaſion or pretext whatſoeuer be offered, to open the gate of your hart to anger, for Sainct Iames tells vs very brieflie, and without any diſtinction or reſeruation: *the anger of man, worketh not the iuſtice of God.*

5. We muſt indeed reſiſt the euill,

and suppresse the vices of them that are vnder our charge, constantly and stoutlie: but yet mildly, and peaceablie. Nothing so soone tameth the Elephant being angred, as the sight of a litle Lãbe: nothing breaketh so easilie the force of canon shot, as soft wooll: We esteeme not so much the correction that proceeds from passion, though it be accompanied with neuer so much reason, as that which hath no other cause or beginning but reason. For the soule of man being naturallie subiect to the rule of reason, is neuer subiect to passion but tyrannicallie: and therfore when reason is accompanied with passion, she maketh her selfe odious, her iust gouernement being abased & vilifyed, by the felowship of the tyrant passion.

6. Princes do honour and comfort their people exceedinglie, When they visit them with a peaceable traine: but when they come garded With armed troupes,

though it be for the good of the common wealth, their coming is alwayes displeasing and dammageable; for let them keepe militarie discipline, neuer so rigorously among their soldiours, yet they can neuer bring it so to passe, but some disorder will alway chance, whereby the good poore man is iniuried. Euen so, as long as reason ruleth, and exerciseth sweetlie ād mildly the chastisements, corrections, and reprehensions due to offences, although they be inflicted exactly and with rigour, euerie man loueth and liketh of it: but when she brings with her those armed passions of Wrath, choler, spite, and rage, taunts, and frownings (which S. Austin calleth the soldiours of reason) she maketh her selfe more dreaded then loued, and euen her owne hart becomes therby afflicted, and ill handled.

7. Better it is (saith the same glorious Saint, writing to his

frind Profuturus) to denie the entrie to anger, be it neuer vpon so iust and reasonable a cause, then to receaue it, be it neuer so litle into our harts: for being once admitted, it is hardly gotte out adoores againe: for it entreth like a litle branche, and in a moment waxeth a great tree: and if it can but gaine the night of vs, that the sunne do but sett vpon our anger (which the Apostle forbiddeth) conuerting it selfe into hatred and rancour, there is almost no remedie to be freed from it: for it nourisheth it selfe with a thousand surmises and false persuasions: because neuer was there yet any angrie man, that thought his anger to be causeless, or vniust.

8. It is better then & easier, to learne and accustome our selues, to liue without choler, thē to vse our choler and anger moderatly, and discreetly. And if through imperfection and frailtie, we finde our selues surprised and ouertaken

therwith, it is better to chace it away ſpeedelie, then to ſtand dallying, and as it were bargaining with it. For giue it neuer ſo litle leaue, it wilbe miſtreſſe of the fort: and like the ſerpent, which can eaſilie draw in his whole bodie, where he can once get in his head.

9. But thou wilt ſay, how ſhall I repreſſe and refraine myne anger once heated and inflamed? Thou muſt Philotheus, at the firſt aſſault of choler, ſpeedlie aſſemble thy forces together, reflecting vpon that which thou haſt in hand, not rudely nor violently, but mildly and gentlie, though ſeriouſly & in all earneſt. For as wee ſee in the audiences and aſſemblies of the ſenats or courts, the Vshers with crying of peace, make more noiſe a great deale, then thoſe whom they bid to be ſilent: ſo it happeneth manie times, that endeuouring with impetuoſitie and maine force to aſſwage

our choler, we stirre vp more perturbation & trouble in our selues, then the motion it selfe of choler, had done before, so that the hart being thus troubled, is no more maister of it selfe.

10. Secondly after this soft and sweet straining of thy powers, to reflect vpon them-selues, practize the aduice which S Austin being now old, gaue vnto the young Bishop Auxilius. Doe (saith he) that which a man should doe. If that bechaunce thee, which the man of God sayd, in the Psalme. *My eye is troubled for anger*, haue recourse vnto God crying, *haue mercy vpon me ô Lord*, that he may stretche forth his right hand to represse thy choller. I meane, that we should inuoke the assistance of God, when we perceaue our selues shaken with choler; imitating the Apostles, when they were tossed with windes and tempest vpon the waters, for he will command our passions to ceasse, and cause, a

a quiet calme to ensue. But I admonish thee, that alway the prayer which thou makest against this passion of Anger which then possesseth and presseth thee, be exercised meekly, leasurely, and calmely, not violently, hastily, or turbulently, and this selfe same rule must be obserued in all remedies which are applied against this passion of Anger.

11. Thirdly, so soone as thou perceaueſt, that thou hast done some act of choler, repaire and redresse the fault immediatly, with another cõtrarie acte of mildenes, exercised promptly and sweetly towards the same person, against whome thou wast angrie. For as it is a soueraigne remedie against lying, to vnsay it, and goe backe from the lie, euen in the verie place where thou toldest it: so is it an excellent salue against anger, to applie sodainly; and out of hand a cõtrarie act of mildnes and courtesie: for greene wounds (they say)

are easiest to be cured.

12. Fourthely, When thou art at repose and tranquillitie, and without any occasion or subiect of choler, make great store and prouision (as they say) of meeknes, and gentlenes, speaking all thy wordes, and working all thy actiõs and vsing all thy behauiour, in the sweetest, softest, and mildest manner thou canst: calling to minde that the spouse in the Canticles, had hunnie, not only in her lippes, but also vnder her tongue, that is, in her brest: nor hunnie only, but milke too; for so we must not only vse sweete and courteous wordes to our neighbour, but they must proceed also from the bottom of our hart Nether must we haue this hunnie-sweet mildnes, which is pleasant and odoriferous, in our conuersation with strangers, and forreners abroade, but withall the milke-sweet behauiour, and fatherly, or brotherly cariage also within doores, amongst our

domeſticall friendes, and neere neighbours: wherein they are greatly to ſeeke, who in the ſtreet be like Angels, ād within their houſe, ſeeme almoſt deuils.

Of Sweetnes and Gentlenes towardes our ſelues.

CHAPTER IX.

1. ONE of the beſt exerciſes of meeknes, is that which we may practize towardes our owne ſelues: neuer deſpightfully fretting againſt our owne imperfections. For though reaſon command, that we shoulde be diſpleaſed and ſorrie when we cōmitt any faults, yet we muſt alwaies eſchew all melancholie, deſpitefull, and bitter diſpleaſure: wherin manie do egregiouſly offend, who ſtirred vp a litle to choler and anger, are angrie that they be angrie, and frett and chafe, to ſee them ſelues chafe; for by this manner of proceeding, their hart is (as a man may ſay) ſoaked in choler; and though it ſeemes to them, that the ſecond an-

ger, conquers and bannishes away the first, yet notwithstanding it openeth an entrance and a passage, for a new choler at the first occasion that shalbe offered. Besides that these angers, fretinges, and bitter chafings against our selues, tend to pride, and haue no other roote nor beginning but selfe loue, which troubleth and vnquieteth the soule to see it selfe vnperfect.

2. The dislike then which We must haue of our faultes, must be a sober, quiet and setled dislike. For as a Iudge punisheth much better any malefactour, when he gineth sentence, his reason being vntroubled with passion, & his spirit in calme, then if he should pronoūce the sentence with a passionate minde, because iudginge in passion he chastiseth not the faults according as they are, but according as he himselfe is: so we correct our selues much better, by calme and setled repentance. then by sower, fretting, and fuming dislike; for

repentance done with violence of passion, is neuer according to the heauinesse of our fault, but according to the sway of our inclinations. For example.

3. He that much affecteth chastitie, will vexe him selfe with an vnspeakeable bitternesse, for the fault that he should cõmitt against it: and will but laugh at a grosse sclander and detractiõ proceeding from him. On the other side, he that hateth the sinne of detractiõ, will afflict his soule for murmuring a litle, and make no reckening of a grieuous fault committed against chastitie and so of others. And this springeth frõ no other fountaine, then that they iudge not their conscience by reason, but by passion.

4. Beleeue me Philotheus, as the good aduises of a father, giuen sweetly and hartily to his childe, haue farre more operation to correct him, then choller and indignation: so when our soule shall haue done any fault, if we repre-

héded it with a quiet and ſweet reprehenſion, more by compaſſion, then by paſſion, & gentlie encouraging our ſelues to amendement, the repentance conceaued theruppon, will penetrate farther, & ſincke deeper in vs, then a fretfull, angrie, and ſtorming repentance.

5. For my part, if (for example, I had a great affection and deſire) not to fall into the ſinne of vaine glorie, and yet notwithſtanding ſhould haue fallen grieuouſly into the ſelfe ſame vice, I would not reprehende my ſoule in this manner: Art thou not a miſerable and abominable caytife, that after ſo manie reſolutions, haſt ſuffered thy ſelfe to be caried after this vanitie? fie for ſhame, lift not vp thy eyes to heauen, blinde, impudent, traitorous, and diſloyall to thy God, and ſuch like chafing fumes of reprehenſion; but I would reprehend it rather with reaſon, and compaſſiuely in this ſort. Ah my poore hart, we are now fallen into the ditche

ditche, which we had so resolutely determined to escape. Wel, let vs out againe, and forsake it heerafter for euer. Let vs yet againe call vpō the mercie of God, and trust in it, and hope that he will louingly assist vs, to make vs hence forward more constant, and so let vs turne into the plaine way of humilitie. Courage my soule, from this day we will stand vpon our watch and garde, God will ayde vs, we shall prosper by his grace. And vpon this gentle reprehension, would I build a sound and firme resolution, neuer to fall againe into that fault, vsing to that end, the meanes conuenient, especially the aduice of my director.

6. But if notwithstanding, one find, that his hart is not sufficientlie moued with this sweet manner of reprehension: he may reproache the fault to him selfe, & checke his soule somwhat roughly, to raise a vertuous shame in it: prouided that after he hath thus roundely rated

& reuiled his hart, he end ſweetly & meekly, concluding all his chiding, with a mild quiet confidēce in God, imitating that great penitent, who ſeeing his ſoule afflicted, eaſed it in this manner: *why art thou ſad, ô my ſoule, and why doeſt thou trouble me? Hope in God, For I will confeſſe vnto him, the ſaueing health of my countenance, and my God.*

7. Raiſe vp againe thy hart therfore from his fall, with all repoſe quiet, humble thy ſelfe hartilie before God, acknowledging thine owne miſerie, not much wōdring at thy fall, for it is not ſtrange, that weakenes ſhould be feeble or miſerie wretched. Yet for all that, deteſt from thy hart, that thou haſt ſo often offended God; and with cheerfull courage, and humble confidence in his mercie, returne to the path of vertue from which thou haſt ſwarued.

That we must handle our Affaires with Diligence, but not with too much eagrenes, and solicitude.

CHAPTER X.

1. THe care and Diligence which we ought to haue in our busines, are thinges much different from Solicitude, care, and ouermuch earnestnes The Angels haue care of our saluation, and do procure it diligently: for all that they take no thought, they are not solicitous therfore, for care and diligence in our cause, belonge to their charity: solicitous, & vexing thoughts, be cleane contrary to their felicitie: for care and diligence may be accompanied with tranquillitie and peace of mind, but solicitude is alWaies ioyned With trouble of spirit.

2. Be carefull then and diligent in all thy affaires, for since God hath commended them to thy trust and charge, it is his will that thou take care of them. but if it be

possible, be not solicitous, take no thought for them, vndertake thē not with anxiety, & too much feruour: force not thy selfe in the matter, for al violent impressions trouble the iudgement, blinde reason, and hinder vs from doing well, that which we desir to do ouer earnestly.

3. When our Lord reprehended S. Martha, he said: *Martha, Martha, thou art solicitous, and troublest thy selfe about many things.* Where thou seest, if she had bene onely carefull she had not been troubled, but because she was ful of solicitous thoughts, and vnquietnesse, she vexed and troubled her selfe and for that cause did our Lord reprehende her. Riuers which glide smoothely through the dale, beare great boates, and rich merchandise, and the raine which falleth gentlie in the champion coūtrie, maketh the groūd to abound in grasse and corne, but brookes and riuers, which runne

with violent downe-falles, or great ouerflowings, ruine the bordering villages, ād are vnprofitable for traffique; and likewise tempestuous and stormie shewers, spoile both fields and meadowes.

4. Neuer came worke to be wel done, that was followed with too much earnestnes. We must dispatche with leasure. A soft fire, maketh sweet malt (as the old prouerbe saith) he that maketh too much hast (saith Salomon) is in dāger of stumbling, or hurting his feet: we ende our affaires soone enough, when we end them well enough. Droanes make more hūming then Bees, and flie much more hastily, but they make combes onely, and not honny: so they that take excessiue thought, and goe about their businesse With ouermuch solicitude, ordinarilie, nether do much, nor well.

5. Flies disquiet vs not by their strength, but by their number: and great affaires doe not vexe vs so

much, as a nomber of affaires of litle value; whatsoeuer affaires then befall thee, receaue them cõtentedly, with meeknes, and reposse of spirit, and endeuour to dispatch them by due order, one after another, for if thou striue to doe them all at once, the ouermuch labour will tire and wearie thee, and make thee grone vnder the burthen, and disable thee from bringing any thing to good end.

6. In all thy businesse, reposse thy selfe wholly vpon Gods prouidence, by whose onely meanes, thy designements will growe to a good effect: yet neuertheless for thine owne part be diligent, and do thy endeauour faire and softly, cooperating with Gods helpe: and thus doing, beleeue what successe so euer followes the endeauour, is most profitable for thee (if thou placest thy confidence in God as thou shouldest) how euer it seeme good or bad according to thy owne particular iudgement. Like as litle children who with one

hand hold fast by their father, and with the other gather strawberries or primroses alōg the hedges: so whilst thou managest the affaires of this world with one hād, lay hold with the other vpon the prouidence of thy heauēly Father: turning thy selfe toward him from time to time, to see if thy husbandrie and labours be pleasant vnto him.

7. And take heede aboue al things that thou let not goe his hand, or become vnmindfull of his protection: for so thou wilt not be able to goe one only step without falling to ground. My meaning is (my Philotheus) that amidst thy affaires, and common occupatiōs, which require not so earnest attētion, thou thincke vpon God more then vpon thy affaires: and when thy affaires be of so great importance, that to be well done, they require thy whole attention, then also oftentimes thou must reflect vpon God; And as they that saile

upon the sea, to arriue at the desired coast, looke more often vp to heauen, then downe vpon the sea Wheron they saile: doe thou so, and God will worke with thee, in thee, and for thee, and all thy labours shalbe seconded With consolations.

Of Obedience.

CHAPTER XI.

1. CHaritie onelie placeth vs in the height of perfection, but Obedience, Chastitie, and Pouertie are three excellent instruments to attaine vnto it. Obedience consecrateth our soule, Chastitie dedicateth our bodie, Pouertie applieth our goodes and substance, to the loue, and seruice of allmighty God. These be the three brāches of the spiritual crosse, which euerie man must beare, all three groūded vpon the fourth vnder-branche, which is Humilitie.

2. I will not say anie thing of these three vertues as they are vowed solemnelie, for so they ap-

pertaine onelie to religious persons: nor as they are professed by a simple vowe, for though alwaies a vowe giueth a particular valew and merit vnto all vertues, yet for the purpose which heere we pretēd, it is not necessarie they should be vowed, so that they be well obserued. when they are vowed solēnelie, they place a man in state of perfectiō, but to come to perfectiō it selfe, it sufficeth that they be well obserued: for there is great differēce betwixt the state of perfectiō ād perfectiō it selfe; all bishops ād religious are in the state of perfection, and yet all attaine not to perfection, as we see, but too too oftē. Let vs endeauour then, Philotheus, to practise wel these three vertues, euerie one of vs according to our vocation: for though they promote vs not to the state of perfetion, they will bring vs to perfection it selfe, and we all haue obligation to practise these vertues, though not al after one fashion.

3. There are two sorts of Obedience: the one necessarie: the other Voluntarie. By necessarie obedience, thou must obey thy ecclesiasticall superiours, as the Pope, Archbishops, Pastours, & such as are their deputies: thou must obey thy ciuil superiours, to wit, thy Prince, and his magistrats, which he hath established ouer thy countrie: and finally, thou must obey thy domesticall superiours, father and mother, maister and mistresse. This obedience is called necessarie, because no man can exempt him selfe, from the debt and dutie of obeying the aforesaid superiours, whome God hath placed in authoritie, to command & gouerne, each one according to the charge appointed vnto him ouer vs.

4. Doe then that which they command, & that is necessarie obedience, but to doe this more perfectly, their counselles also, must be followed and their inclinations

and desires, so farre as charitie and prudence will permitte thee. Obey them, when they command such things as are agreeable to thine owne will, as to eat, to recreate, thy selfe: for though it seeme not great vertue to obey in these occasions, yet would it be a great vice to disobey in them. Obey them when they command thinges that are indifferent in them-selues, or in thy iudgement, as to weare this, or that habit, to goe this way, or that way, to sing, or to be silent, and it wilbe verie commendable obedience. Obey them when they command hard, displeasant, and vneasie things, and it wilbe perfect obedience.

5. Obey, I say, sweetly without replie, promptly without delay, cheerfullie without repining, and aboue all, obey louinglie, for loue of him, who for our loue made him selfe obedient, euen to the crosse, & who (as S. Bernard saith) chose rather to loose his life, then

to looſe Obedience.

6. To learne to Obey eaſilie thy ſuperiours, accouſtume thy ſelfe to condeſcende and follow the will of thy equalls, giuing place to their opinions, when they are not vicious or naughtie, without all ſtrife, wrrngling or contention, accomodate thy ſelfe willingly to the deſires of thy inferiours, ſo farre as reaſon may permitte, and neuer exerciſe any imperious commands ouer them, ſo long as they be good and vertuous. It is a great deceit and errour in vs, to imagin that we would obey more eaſilie, if we were religious, when we finde our ſelues rebellious to ſuch as God hath placed ouer vs.

7. We call that Obedience Voluntarie, wherunto we binde and oblige our ſelues by our owne choice & election, and which is not impoſed vpō vs by any other. Men chooſe not ordinarilie their prince, their bishop, their father or mother, nor manie times mē their

wiues, nor Woemen their husbãds: but they chooſe their ghoſtly father, & ſpiritual directour. Yf then thou chooſe by vow, to obey (as we ſaid aboue, that the holy mother Thereſa, beſides her Obedience ſolemnelie vowed to the ſuperiour of her order, bound her ſelfe by a ſimple vowe to obey father Gratian) or if without a vowe thou dedicate thy ſelfe to the obedience of ſome guide and gouernour, yet alwaies is this obedience termed voluntarie, becauſe it is grounded, vpon our freewill, and depends vpon our owne election.

8. We muſt obey al our ſuperiours, but euerie one in that, in which he hath charge ouer vs: as in that which belongeth to ciuill policie, and publicque affaires, we muſt obey our prince, our prelats; in that which belongeth to eccleſiaſticall matters; our father, our husband, and our maiſter, in domeſticall buſineſſe; and our ghoſtlie father or ſpirituall directour,

in the peculiar guiding of our conſcience, and ſoule.

9. Cauſe thy ghoſtlie father, to order diſpoſe, and impoſe, all the actions of pietie, which thou shouldeſt exerciſe, for ſo they wilbe more excellent, clothed with a double beautie and merit; the one taken from them-ſelues, becauſe they are good of their owne nature and ſubſtance; the other taken from thy obedience to thy directour in vertue wherof thou doeſt performe them. Happie are the Obedient, for God will neuer ſuffer them to goe aſtraye.

Of the neceſsitie of Chaſtitie.

CHAPTER XII.

1. CHaſtitie is the lillie of vertues, it maketh men equall to Angels Nothing is beautifull but by puritie, and the puritie of men, is Chaſtitie. Chaſtitie is called honeſtie, and the profeſſion therof, honour: it is named, integritie, and the contrary therof, corruption. In few words,

Chaſtitie hath this excellencie a part, to be iointlie, the beautifull ād louely vertue of ſoule ād bodie.

2. It is neuer lawful to receaue any vnchaſt delight from our bodies in anie ſort whatſoeuer, but only in lawfull mariage: for the ſanctitie of that ſacrament by iuſt recompence, repaireth the loſſe we receaue in that kind of pleaſure. And yet euen in marriage, the honeſtie of the intention muſt alwaies be kept, that though there be ſome indecencie in theſe delightes taken, yet there be alwaies puritie and cleanes, in the intention and will that receaueth it.

3. The chaſt hart, is like *The mother-pearle*, which receaueth no drop of brackiſh water, but onely the deaw that falleth from heauen: and a chaſt hart admitteth no pleaſure, but onelie in marriage, which is ordained from heauen: Excepting onelie the lawfull delight of marriage, it is not lawfull ſo much as in thought, to en-

tertaine voluntarilie, and deliberalitie, any voluptuous or carnall delight.

4. The first degree of this vertue, may be (Philotheus) to take heed of intertaining any kind of pleasure, that is prohibited, or forbidden; as al those are, which are receaued out of marriage; and those likewise which are takē in marriage, but not according to the rule of marriage. For the Second degree, refraine as much as is possible, frō all vnprofitable and superfluous delightes, all though lawfull and permitted. For the Third degree, fix not thy affection vpon the pleasures and delightes ordained and commended in marriage it selfe, for though it be lawfull to vse the delightes, which are necessarie for the end, and institution of matrimonie, yet for all that, we must neuer fix our hart thereupon.

5. All persons and estates need this vertue. They that be in widowhood, must haue a courageous and strong

strong Chastitie, to auoide not onelie the preſēt or future obiects and occaſions of delights, but to reſiſt the imagination which lawfull pleaſures, receaued in marriage in former times, may breed in their remembrance, their mindes therfore being more ſubiect to vncleane allurements, and vnchaſt impreſſions. For which cauſe S. Auguſtin admireth the puritie of his deere frind Alypius, who had whollie deſpiſed and forgotten the pleaſures of the flesh, though tasted by him ſomtime in his youth.

6. And trulie we ſee, that when fruites are not yet tainted with rottenneſſe, they may be wel preſerued, ſome in ſtraw, ſome in sād, and ſome in their owne leaues: but being once tainted with a litle roote, it is almoſt impoſſible to preſerue them long, but by confiting or conſeruing them in honnie and ſugar. Euen ſo Chaſtitie which is not yet violated, may ma-

nie Wayes be garded and kept, whole and vntouched: but being once corrupted, though but a litle, cannot be preserued, but by an excellent deuotion, which (as I haue oft repeated) is the honnie and sugar of the minde.

7. Virgins haue need of a marueillous simple and tender chastitie, not suffring the touch of anie thing contrarie to their cleannes, but to banishe without all delay from their verie thoughts, all sorts of curious conceipts, representations, or remembrances of carnall pleasures: which indeed, deserue not that men should desire them, since Asses, and Swine be more capable of them, then men. Lett these pure & louely cleane soules therfore, neuer doubt, but that chastitie is incomparablie better, more delightfull, and more honourable, then anie pleasure contrarie therunto.

8. Great Saint Hierom saith, the deuill endeuoureth violently,

to force virgins to desire the trial of these fleshlie pleasures, presenting & painting them to their thoughts, infinitlie more pleasant and delicious, then indeed they are: which manie times troubleth them much, esteeming (as this Saint saith) that to be more sweete, which they haue not as yet tasted.

9. The litle Butterflie, seeing the flame of a candle, houereth curiouslie about it, to proue whether it be as sweete, as it is faire; & forced with this fantasie, ceaseth not, till she burne her selfe to death at the verie first triall: so these yoūg folk, suffer them-selues oft times, to be seased with the fond and false imagination, which they frame of the pleasure of voluptuous flames, that after many curious thoughts vpon them, in fine they cast them-selues vtterly away in the trial of them; more sottish and foolish in this, then the Butterflies, Which haue some occa-

sion to imagine that the flame is sweet, because it is beautifull: whereas these fond fooles, knowing that the pleasures which they houer about, are indecent, and dishoneſt, abstaine not for all that, to persequute their beastlie and brutish delectation.

10. As for maried folke, though the common people cannot be perſuaded therto, yet is the vertue of Chastitie moſt necessarie to them: for Chastitie of marriage, consisteth not in abstaining absolutly & wholly from carnall pleasures, but in being continent, moderate, and temperate in the vse of them. Now as this commandement (be angry, but sinne not) is in my opinion harder then this (be not angry:) which is rather giuen to auoide anger, then to rule and goueme it: so is it farre easier to keepe ones selfe altogether from fleshlie delights, then to keepe due moderation and temperance in them. True it is, that the holy li-

cence of marriage, hath a particular force & vertue, to extinguish & allay, the heate and fire of concupiſcence. But the frailtie, of them that enioy this licence, paſſeth eaſily from permiſſion, to diſſolutenes, and from the vſe, to abuſe.

11. We ſee many rich men to robbe and ſpoile, not for want, but for couetouſneſſe: ſo likewiſe We ſee many married folk, to exceed in temperance and laſciuiouſneſſe, notwithſtanding the lawfull obiects, wherein they might and should containe their deſires: their vnbridled concupiſcence being like wild-fire, Which runneth ſcorching and burning here and there, Without reſting in any one place. It is alwaies dangerous to take violent purgations; for if one take more then they should, or if they be not well prepared, the poore patient receaueth much damage thereby: Marriage was bleſt, and ordained in part, for a purga-

tion, and remedie againſt concupiſcence; & it is, no doubt, a very good remedie but yet violent, and conſequentlie ſomewhat dangerous, if it be not diſcreetly applied.

12. Moreouer, the varietie, and chaunge of humane affaires, beſides often and long diſeaſes, do many times ſeparate husbands frō their wiues: and therfore married folke, do ſtand in need of two kindes of chaſtitie, the one for abſolute abſtinence from fleshlie delight, when occaſions occurring do ſeparate them: the other, for moderation & temperate vſe of marriage pleaſures, when they liue together. S. Catherin of Sienna ſaw among the damned, verie manie ſoules moſt grieuouſlie tormented, for violating the ſanctity of holy mariage; not for the greatnes of the ſinne (as S. Catherin vnderſtood) for murthers, and blaſphemies are much more enormous: but becauſe when they vſed theſe pleaſures vnlawfully,

they made ſmall conſcience of them, and therfore continued the longer in them.

13. Thou ſeeſt then that Chaſtitie is neceſſarie for all ſortes of people: *Follow peace with all men* (ſaieth the Apoſtle) *and holines, without which no man ſhall ſee God*: Where, by holines, is vnderſtood chaſtitie, as S. Hierom & S. Chriſoſtome obſerue. No my Philotheus, none ſhall dwell in his holy tabernacle, that are not pure of hart; and as our Sauiour him ſelfe ſayth, dogges & vnchaſt ſhalbe banished from thence, and *happie are the pure of hart, for they ſhall ſee God.*

Aduices how to preſerue Chaſtitie

CHAPTER XIII.

1. BE exceeding diligent to withdraw thy ſelfe from al occaſions and baytes of incontinencie, for this vice worketh inſenſiblie, and vnperceaued: and from verie litle beginninges, proceeds vnto great inconueniences.

It is allwayes more easie to auoide damage before it come, thē to represse it when it is happened.

2. Mens bodies are like Glasses, which cannot be caried together touching one another, without danger of breaking; and like fruicts, which be they neuer so sound and well seasoned, yet by touching one another, are tainted with rottennesse. Water it selfe in a vessel, be it neuer so fresh, being once touched by any beast, cannot long time be preserued in his freshnes. Neuer suffer any man (ô Philotheus) to touch thee vnciuilly, ether for myrthe, or for fauour: for though peraduenture Chastitie may be preserued in those actions, that āre more of lightnes then of malice: yet the puritie and flower of chastitie, receaueth some detriment and losse by thē. But to suffer thy selfe to be touched dishonestlie by any, is the vtter ruine and ouerthrow of chastitie.

3. Chaſtitie dependeth of the ſoule, as of her originall roote, and reſpecteth the bodie, as the matter about which she worketh. This is the cauſe that she may leeſe her ſelfe by all the exteriour ſences of the body, and by the temptations and deſires of the ſoule It is laſciuiouſnes to behold, to heare, to ſpeake, to ſmell, or touch any diſhoneſt thing, when the ſoule obſerueth it, dallieth in it, and taketh delight, and pleaſure therein. Saint Paul in one word ſaith: *Let not fornication be ſo much as once named amongſt you.*

4. The Bees not only refuſe to touch any carrion, but hate it extremelie, and therfore flie haſtelie, from all vnſauourie ſmells proceeding from it. The ſacred ſpouſe in the Cant'cles is ſaid, to haue her hands ſo full of Mirrhe, that it droppeth downe from her fingers, and Mirrhe preſerueth from corruption; her lippes are coloured With a blushing vermilliō, betoke-

ning modeſtie and shamesfaſtnes in words; Her eyes are of Doues, for their puritie: she weareth golde earings, as neuer daring to heare of any vncleanneſſe; her noſe is compared to the cedars of Libanus, that are incorruptible: ſuch ought to be the ſoule of Chriſts ſeruant, chaſt, honeſt, cleane in handes, lippes, eyes, eares, and all her bodie.

5. To this purpoſe will I tell thee, what the ancient father Iohn Caſſian reporteth, as from the mouth of Saint Baſil the great: who ſpeaking of him ſelfe, ſaide: *I know not what belongeth to wemen, yet am I not a Virgin.* For trulie Chaſtitie may be loſt as manie waies, as there be kindes of laſciuiouſneſſe, and fleshlie delights, which according as they are great or litle, ſo doe they weaken, wound, or kil it out-right. There are certaine particular frindships, and vndiſcreet ſoolish ſenſuall paſſions, which to

ſpeak properlie, do not violate and corrupt chaſtitie, but yet doe greatlie weaken it, & ſtaine the beautifull White of this vertue.

6. There are other familiarities and paſſionate frindships, not onelie indiſcreet, but vitious, not onely fond, but dishoneſt withall; not onely ſenſuall, but carnal: and by theſe, chaſtitie is at leaſt ſorelie hurt, and wounded: I ſay at the leaſt wounded, becauſe it dieth and perisheth altogether, when theſe dalliances and wanton actions, do cauſe in the flesh, the vttermoſt effect of voluptuous delight: for thē it is loſt more vildly; wickedlie, āad deteſtablie, then when it is corrupted by fornicatiō, by adulterie, by inceſt; ſince theſe later kindes of dishoneſtie, are onelie ſinnes; but the former (as Tertullian ſaith in his booke of Chaſtitie, or shamfaſtneſſe) are certaine monſters of iniquitie.

7. Now nether Caſſian, nor I my ſelfe thinck, that S. Baſils wordes

are to be vnderſtood of anie ſuch filthie diſorder, when he ſaid of him ſelfe, that he was no virgin, but he ſaid ſo onelie for vnchaſt and voluptuous thoughtes, which though they defiled not his bodie, yet did they cõtaminate his ſoule, of the puritie and chaſtnes wherof, al generous and noble ſpirits are exceeding iealous.

8. Haunt not the companie of vnchaſt perſons, principallie, if withall they be shameleſſe, and impudẽt, as for the moſt part they be. For as the hee Goates licking the ſweet Almond trees with their tongues, do make them degenerate into bitter Amonds: ſo theſe wanton ſoules, infected with the ſtinche of fleshlie luſts, doe ſcarce ſpeake to anie of ether ſex, but they make them in ſome ſort, fall from the cleaneſſe of their chaſtitie: they beare poiſon in their eyes, and in their breath like Baſiliskes. But contrariwiſe, keepe company with chaſt and vertuous people:

meditate and read often holy thinges: for the word of God is chaſt, and maketh them chaſt, that delight therin: which made Dauid compare it to the Topace, a pretious ſtone, whoſe propertie is, to aſſwage the ardour of concupiſcence.

9. Keepe thy ſelfe alwaies neere and cloſe to Ieſus Chriſt crucified: ſpirituallie by meditatiõ: and reallie by holie communion: for as they that lie vpõ the herbe *Agnus caſtus*, become them-ſelues chaſt: ſo thou reſting and repoſing thy hart in, and vpon God, (who is the true chaſt and immaculate lambe) thou ſhalt ſoone perceaue thy ſoule cleanſed from all kinde of laſciniouſneſſe.

Of Powertie of Spirit, to be obſerued in riches.

CHAPTER XIV.

1. BLeſſed are the poore in Spirit, for theirs is the Kingdome of heauen: accurſed then be the riche in ſpirit, for the miſery

of hel is for them; I call him rich in ſpirit, who hath riches in his ſpirit, or rather hath his ſpirit wholly buſied, and buried in his riches. The Alcyons make their neſts no bigger then the palme of a hand, and leaue only one litle hole in them, on the vpper ſide: then do they place them vpon the edge of the ſea shore, and frame it ſo firme and ſound in all partes, that when the waues doe chance to hoiſe them-ſelues vp, yet the water can neuer get in, but they remaine floting aboue the waues; hauing alwaies as it were, the vpper hand of the ſea, euen in the middeſt of the ſea.

2. Thy hart (deare Philotheus) muſt be in the ſelfe ſame manner, open only to heauen-ward and impenetrable, neuer giuing place to riches and trãſitorie goodes, with which if thou chance to abound, yet keep thy hart free frõ doating on them with too much affectiõ: let it in the middeſt of great

wealth, be alway maister aboue thy riches, not beneath, frãcke ãd free out of them. No, no, lodge not this celestiall spirit of thine, in these base earthlie goods, let it be allwaies ouer them, neuer in them.

3. There is great difference betwixt hauing poison, and being poisoned. Al Apothecaries almost, haue poison to vse at diuers occasions, but they are not for all that empoisoned; because they haue not poison in their bodies, but in their shoppes, and so thou maist haue riches, without being empoisoned at all with them: if thou keep them in thy bagges, or in thy house, and not in thy hart. To be riche in deed, and poore in thought & desire, is the greatest felicitie of a Christian: for he hath by that meanes, the commoditie of riches for this world, and the merit of pouertie, for the world to come.

4. Ah Philotheus, no man wil confesse him selfe to be couetous, euerie one contẽneth it in Woordes

that baſenes and vilenes of hart: they lay their excuſe vpō the great charge of children which vrgeth them; vpon the rule of wiſdome, which requireth, that men should diligentlie lay vpp meanes to liue; they neuer haue too much, some neceſſities are allwaies found out to gett more. Nay the moſt couetous wretch of all will not only not confeſſe him ſelfe to be ſuch, but thincketh in his conſcience that he is not couetous. No forſooth, is he not; for couetouſnes is a monſtrous ague, which maketh it ſelfe ſo much more inſenſible, by how much more violent and burning it is.

5. Moyſes ſaw that holy fire, which burned in the bush, and yet cōſumed it not at all. but this profane fire, conſumeth and deuoureth the couetous perſon, and yet burneth him not; nay in the middeſt of his heates, and ardour, he boaſteth of the cooleſt refreshing ayer that hart could wishe, and eſteemeth

esteemeth his insatiable and vnquencheable draught, to be a naturall and delectable thirst.

6. Yf thou desire long, ardentlie, and vnquietly the Riches which thou hast not, it is but a iest to say, that thou desirest not to come by thē vnlawfullie, nether doest thou leaue to be couetous for all that. He that desireth a long time, with burning thirst, and vnquiet wishes, to drinck, albeit he desire cold water onlie, yet he giueth sufficient witnesse, that he is troubled with an ague.

7. O my Philotheus, I know not, whether it be a iust desire, to desire to haue iustlie, that which another possesseth iustlie, for it seemeth to me, that by such desires, we would profit our selues, by the dammage of others. He that iustlie possesseth anie commoditie, hath he not better right to keep it iustlie, then we to desire to haue it iustlie? And why then stretche we our desire to his cōmoditie, to dis-

Poſſeſſe and depriue him of it? Although this could be a iuſt deſire, yet verily it is not charitable, for We our ſelues Would not in anie caſe, that another man should deſire, no not iuſtly, to haue that, Which we doe, and will, iuſtly retaine. This was the ſinne of Achab, who deſired to haue Naboths vinyard iuſtlie, which Naboth much more iuſtlie deſired to keepe: Achab deſired it continuallie, ardentlie, vnquietly, and therfore offended God.

8. Expect (my Philotheus) to deſire thy neighbours goodes, till he him ſelfe deſireth to part from thē, for then his deſire will make thy deſire to be not only iuſt, but charitable alſo. For I giue thee leaue, to haue a diligent care, to augment thy ſubſtāce and Wealth, ſo that it be done, not onelie iuſtlie, but quietlie alſo and charitablie.

9 Yf thou affect much the goods, which thou haſt not, if thou be

much troubled about them, ſetting thy hart, and bending all thy thoughtes to gaine them, and fearing with a feeling apprehenſion to looſe them, belieue me, that thou haſt yet the fitte of this burning ague of Auarice. For they that haue ſuch fittes, drincke the water that is giuen them, with a haſtie greedines, and a certaine attētiue pleaſure, which healthie mē accuſtome not to haue. It is impoſſible to take great pleaſure in a thing, but that our affection is much placed vpon it.

10. Yf thou chaunce to ſuffer any loſſe of thy goods, and feele thy hart clogged with ſorow, & afflicted therewith: belieue me, Philotheus, thou beareſt ouer much affection to them, for nothing ſo much witneſſeth the loue we beare to a thing which we haue loſt, as the affliction and diſcōtent, which we ſhew for the loſſe.

11. Deſire not then with a full deliberate, and earneſt deſire, the

wealth and commoditie, which thou haſt not and ſetle not thy hart vpõ that which alreadie thou haſt; diſcomfort not thy ſelfe for the loſſes which befall thee: and then thou ſhalt haue ſome reaſon to ſay and beleeue, that being rich in effect, thou art notwithſtanding poore in affection, that thou art indeed poore in ſpirit, and conſequentlie, that the kingdome of heauen appertaineth vnto thee.

How to practiſe true and reall Pouerty, remaining notwithſtanding really Riche.

CHAPTER XV.

1. THe painter Parrhaſius, repreſented in his pictures, the people of Athens by a moſt wittie inuention, painting out their diuerſe and variable humours, cholerick, vniuſt, vnconſtant, courteous, gentle merciful, high-minded, proude, humble, hardy & coWardly: and al this together. But, I (my deare Philotheus) Would doe more then al

this, for I would put into thy hart, riches and pouertie both at once, a great contempt, of temporall affaires.

2. Take much more care to make thy temporall goodes profitable, and gainfull, then wordly men doe. Tell me, the Gardiners of great princes, are they noe more curious, and diligent to deck and trimme vp the gardens they haue commended to them in charge, then if they were their owne in proprietie? And what is the reason therof? becauſe without doubt they conſider thoſe gardens, are Kinges and Princes gardens, vnto whome they deſire to make themſelues acceptable, by their good ſeruice. My Philotheus, the wealth and poſſeſſions which we haue, are none of ours, God hath committed them vnto our charge to cultiuate them, and his will is, that we make them profitable and gainfull: & therfore we doe him good ſeruice when we take care of

them. But this care must be in vs greater, and constanter, thē worldlinges haue of their riches. For their labours are for the loue of them-selues, and ours must be for the loue of God.

3. Now as selfe-loue is violent, troublesome, and hastie; so the care that we take to satisfie this selfe-loue, is full of vexation, of anguishe, and disquiet; And as the loue of God is sweet, peaceable, and quiet: so the care which proceedeth from it, although it be euen about wordly goodes, is both amiable, sweet, and gracious. Let vs then haue this gracious care of preseruing, yea and of encreasing our temporall commodities, whēsoeuer any iust occasion shall present it selfe, and so farre foorth, as our estate and conditiō requireth: for God will that we doe so, for the loue of him.

4. But take heed that selfe loue deceaue thee not, for some-time it counterfeiteth so craftilie the

loue of God, that thou wouldst verilie thinck it were the same. Now that it deceaue thee not, & that this care of thy temporal goods, turne not into secret auarice, ouer and aboue that which I said in the chapter going before, we must very often practize, a true, reall, and actuall pouertie, in the middest of all the riches and wealth, that God hath giuen vs.

5. Alwaies then abandon some part of thy goods, bestowing it vpon the poore with a willing hart, for to giue away that which one hath, is to impouerish him selfe willingly, & the more one giueth, the more poore he becometh. True it is, that God wil pay it & render it all againe, not only in the next worlde, but euen in this present life; (for nothing so much prospereth our temporall estate, as almes giuing) but notwithstanding, vntil such time as God doth restore & pay that which thou hast thus giuen, thou

remaineſt by ſo much poorer in deed then thou waſt. O how holy and rich is that pouertie, which cometh by almes deedes?

6. Loue poore folke, and Pouertie, for ſo shalt thou become poore in deed, becauſe as the holy ſcripture teacheth, *we are made like the things which we loue.* Loue makes louers fellowes, ād equalls; *who is weake* (ſaith S. Paul) *with whome I am not weake*? he might haue ſaid likewiſe: Who is poore, with whome I am not poore? for loue made him like to thoſe whō he loued. Yf then thou loue the poore from thy hart, thou shalt be trulie partaker of their pouertie, and become as poore, as they. But if thou loue the poore, witneſſe this thy loue, by going often among them: be glad to ſee them in thine owne houſe, viſit them in theirs; keepe them companie willingly, reioyce that they approache nigh thee in the church, in the ſtreete, and els where. Be

poore in talking, speaking, and conuersing, courteouslie amonge them: but be rich-handed, giuing them liberallie of thy goods, as hauing more aboundance.

7. Wilt thou goe one steppe farther, my Philotheus, content not thy selfe to be poore, but procure to be poorer then the poore themselues. But how may that be? The seruant is inferiour to his maister: be thou then a seruãt of the poore: goe and attend, on then in their beds, When they are sick, I say attend on them, and serue them With thine oWne handes: be their cooke thy selfe, and at thine oWne expences, be their landresse, and bleather of their linnen O Philotheus, this manner of seruice, is more glorious then a kingdome.

8. I cannot sufficiently admire the ardent affection, With which this councell Was put in practize by S. LeWes, one of the greatest kinges vnder the sunne, ãd I meane one of the greatest in all kinde of

greatnes and excellence. He Waited oft times at the table of the poore, whome he nourished, and caused three poore men almost euery day, to dine at his owne table, and eat him selfe often the reliques of their potage, with such a loue as the like hath not bene seene. Whē he visited the hospitalls of sick folks (which he did verie often) he serued them ordinarilie, which had the most horrible and loathsome diseases, as cankers, and such like: and performed all this seruice vnto them bare-headed, & kneeling on the ground, considering and respecting in their persons, the Sauiour of the World: and cherishing them with as tēder a loue, as anie sweete mother could doe her only childe.

9. S Elizabeth daughter to the king of Hungary, oftentimes put her selfe amongst the poore, and for her recreatiō, sometimes would apparell her selfe like a poore woman amongst her ladies, saying

vnto them, if I were poore, thus would I attire my selfe. O good God (Philotheus) how poore were this Prince, and Princesse, amidst their roiall riches, and how riche were they, in this their admirable pouertie! Blessed be they that be poore in this sort, for vnto them belongeth the kingdome of heauen. I *was hungry, & you gaue me to eate; I was naked and you clothed me; possesse you the kingdome prepared for you, from the foundation of the world*, wil the King of the poore, & of Kings, say at his great doomes day.

10. There is no man but vpon some occasion, one time or other, shal stand in need of some commoditie. Sometimes comes a guest whom we ought, or would entertaine royallie, and for the present, we haue nothing to receaue him in good sort withal; Sometime our best apparel is in one place, and we our selues in another, where occasiō requireth,

that we should goe better clothed. It happēs another time, that all the wines of our cellars doe worke, and loose their tast: so that there remaine onely low, and greene wines, for our owne vse. Another time in a long iourney, we light vpon some cottage to lodge in, where all thinges are lackinge, where there is nether table, nor chaire, nor bed, nor chamber, nor anie to serue vs. To be brief, it is a verie ordinarie thinge, to stand oft times in need of some necessary commoditie, though we be otherwise neuer so rich; well, this is to be poore in effect, and in verie deed, when we lacke these thinges. Reioice Philotheus, in such occasions, and accept them with all thy hart, and suffer them cheerfully, for Gods loue.

11. When some inconuenience befalles that empouerisheth thee ether of a great deale, or of a litle, as tempest, fire, inundatiōs, dearth,

theeues, processe, persecution, or the like, ô then Philotheus, is the time indeed, to practize pouertie of spirit, receauinge with mildenes this losse and diminishinge of our wealth, and accõmodatinge our selues, patientlie and constantlie, to this vnexpected empouerishement. Esau presented him selfe to his father, with his handes all hairie, and so did Iacob likewise: but becausse the haire that couered Iacobs hãdes, stucke not to his owne skin, but to his gloues, one might haue taken away the haire from him without hurtinge him: but becausse the haire of Esaus handes, grew vpon his owne skinne, and not vpon his gloues, being hairie by nature, he that would haue endeuoured to pul off his haire, should haue put him to paine and tormẽt, and he would haue striued and sweat to defend him selfe from fleaing.

12. When our riches cleaue to our verie soule, if a tempest, if thee-

ues, if a catch-pole do but ſnatch anie peece from vs, What complaints, What ſtirres, What impatience preſently ſhew we? But When our riches cleaue but onely to the care that God would haue vs take, and do not ſticke to our hart, if they fleece vs: & deſpoile vs of them, We do not fall beſide our ſelues therfore, nor looſe the quiet and tranquillitie of minde. This is the difference betWixt beaſts and men, as touching their clothes: for beaſt clothes, ſtick to their flesh, and mens apparel, are only caſt about them, ſo that they may be put off, and on, at their pleaſure, Without any paine or inconuenience.

How *to practize Riches of Spirit, in reall Powertie.*

CHAPTER XVI.

1. BVt if thou chance to be verilie poore in deed, Philotheus, O God, be then poore likewiſe in ſpirit: make a vertue of neceſſitie, and value this precious

pearle of Pouertie, at the high rate and estimation which it deserueth. The lustre therof is not discouered perfectlie in this world, and yet neuertheless it is exceeding rich and beautifull.

2. Be patient, because thou art in good companie Our Lord, & our Ladie, the Apostles, so many Saincts, both men & womē, haue been exceeding poore, though they had meanes to be riche, yet contēned riches. How manie great worldlinges haue there been, and are, who euen with mighty contradictions and resistance of their frindes, haue endeuoured, and doe intend with incomparable care, to finde out holie pouertie, and enioy her companie in cloisters and hospitalls? Witnesse S. Alexis, holy Paula, holy Paulinus, S. Angela, and a thousand other; And behold heere, Philotheus, holie pouertie more fauourable to thee, then to them, she presenteth her selfe vnto thee of her owne ac-

cord, & thou haſt met with her, without ſearching painfully after her: embrace her then, as a deare frind of Ieſus-Chriſt, who was borne, who liued, and died in pouertie, pouertie was his nurſe, & hoſteſſe all his life.

3. Thy pouerrie Philotheus, hath two great priuiledges, by which she can make thee riche in merits and deſerts. The firſt is, that she came not vnto thee at thy owne inuiting, or election, but by the only will and choice of God, who made thee poore, without any concourſe of thy owne will. That then, which we receaue purely from Gods holy wil, is alway moſt acceptable vnto him, prouided that we receaue it cheerfully, and for loue and reuerence of his holy wil; where there is leaſt of our owne will, there is moſt of Gods pleaſure: the ſimple and pure acceptance of Gods will, maketh patience moſt excellent, and meritorious.

4. The

4. The ſecond priuiledge of thy pouertie is that it is a pouertie poore in deed, and in good earneſt. Pouertie that is commended, cherished, eſteemed, ſuccoured, aſſiſted, is not altogether poore, & hath yet ſome riches in it. But Pouertie which is deſpiſed, eſchewed, reuiled, reproached, and abondonned of all, is pouertie in deed. Well ſuch is ordinarilie the Pouerty of worldlie men, for becauſe they are not poore by their owne choice, but by meere neceſſitie, men make no great account of it, their Pouertie is poorer then the pouertie of religious pouertie, notwithſtanding that religious pouertie hath a verie great excellencie, and much more recommendable, by reaſon of the vowe and holie intention, for which it was chooſen.

5. Complaine not then (my deare Philotheus) of thy Pouertie. For we complaine not, but of that which diſpleaſeth vs: and if Po-

uertie displeaſe thee, thou art no more poore in ſpirit, but riche in affection.

6. Be not diſcomforted then, that thou art not ſo well ſuccoured and aſſiſted, as is meete and requiſite, for in this want conſiſteth the excellencie of pouertie. To haue a deſire to be poore indeed, and yet not willinge to haue incommoditie, is an ouer great ambition: for that were to be willing, to haue the honour of pouertie, and the commoditie of riches.

7. Be not ashamed to be poore, or to aske almes for Gods ſake. Receaue with humilitie that, which shalbe giuen thee, and take the denial meekly and quietlie. Remēber often the voyage. which our Ladie made into Ægypte, to carie thether her deare childe, and how much contempte, Pouertie, and miſerie she was driuen to ſuffer. If thou liue thus, thou shalt be moſt riche, amideſt thy Pouertie.

Of Frindship: and first of fond, and fruictlesse frindship.

CHAPTER XVII.

1. LOue hath the first and chiefe place amõg all the passiõs of the soule: it is the king of all the motions of the hart, it changeth all the other into it selfe, and maketh vs altogether such, as is the thing which we loue: take heede thẽ ô Philothe° that thou loue no bad thing, for then thou thy selfe wilt become altogether bad. Now of all loue, Frindship is the most dãgerous, because other loue may be built vpon communication, but hardly can one haue Frindship with another, without participating of his qualities and conditiõs.

2. All loue is not amity or Frindship, for one may loue, and not be beloued, and then is there loue, and not Frindship: because frindshippe, is a mutuall loue, and if the loue be not mutuall, it is not frindshippe. Nether is it enough that it be mutuall, but the parties

that loue one another, must know and acknowledge the affection that is betweene them: for if they know it nor, they haue loue one to the other, but not frindshippe. There must be also some sort of communication betweene them, that is the ground of amitie: and according to the diuersitie of communications, frindshippe also is diuerse, according to the diuersitie of goods which they do mutually communicate: yf they be false, vaine and forged goods, the is the frindshippe false and forged. If they be good in deed, then is the frindshippe true; and the more excellent the goods communicated be, the more excellent is the frindshippe.

3. The honnie is best, that is gathered from the blossoms of the sweetest and excellentest floures: & as there is honnie in Heraclea, a Prouince of Pontus, which is poisonous, and maketh them senceless that tast of it, because it is

gathered from the venemous herbe Aconitum, which groweth in great aboundance in that contry: euen so frindshippe grounded vpon the communication of false & vitious things, is altogether false and wicked frindshippe.

4. The communication of carnal pleasures, is a mutuall propension & inticemēt to such delights: which cā no more beare the name of Frindshippe among men, then the selfe same communication of pleasures among Asses and Horses And yf there were no other communication in mariage, there were also no Frindshippe at all: but because beside that communication of those delights, necessarie for the procreatiō of children, there is also in the estate of marriage, mutual and indiuisible communication of life, labour, goodnes, affections, and of indissoluble faith and loialtie, therefore is the loue of marriage a trew & holy Frindshippe.

5. Frindshippe grounded vpon the communication of ſenſuall plea ures, is verie groſſe, and vnworthie the name of frindshippe, as alſo is that which is founded vpon friuolous and vaine vertues, which depend only of the iudgemēt of the ſenſe. I call thoſe Pleaſures ſenſual, which principally and immediatlie are receaued by the operations and actions of the exteriour ſenſes of the bodie, as is the beholding of faire beautyes, the hearing of ſweete voices touching daintie bodies, and the like. I call Friuolous vertues, certaine abilities and vaine qualities, which feeble & ignorant witts, call vertues and perfections.

6. Harken to the greater part of maidens, women and young folke, they will not faile to terme ſuch a gentleman wondrous vertuous, & endewed with great perfections, becauſe he dāceth well, he playeth well at all games, he goeth decentlie apparelled, he ſingeth well, he

diſcourſeth well, he is of a courtely behauiour. And ieſting wits eſteeme him moſt vertuous amongſt them, that is the greateſt ſcoffer.

7. But as all other thinges which depend on the corporal ſenſes of men, ſo alſo theſe amities, which belong to them, are rightly termed ſenſuall, vaine, and friuolous, and deſerue rather the name of follie, or fancie, thē of frindshippe and amitie. Such are ordinarilie, the amities of young folke, which reſpect and affect a trimme bearde, faire lockes, or goodly tramels of haire, louely lookes, ſmiling eyes, gay apparell, idle behauiour, and fond pratling frindships, only fitte for the greene age of thoſe louers, whoſe vertue is but yet penne-feathered, and whoſe iudgement is yet in bloſſome: and ſuch amities, as they are ſlightly grounded, ſo they lightlie paſſe away, and melt like ſnow in the ſunne.

CHAPTER. XVIII.

VVhen these foolish amities passe among persons of diuerse sexes, without pretence of mariage, they be called rightlie Loue-toyes: for being but certaine abortiue, or vntimely images, or rather, shadowes of amitie, they deserue not the name of true loue or friendship, for their incomparable vanitie and imperfection. And yet by them are the hartes of men and womē engaged, chained, and entangled, the one with the other in vaine, vpon foolish affections, founded vpon these friuolous communications, & fond delights, of which, but euen now I speake.

2. And although these foolish loues doe ordinarily melt, and turne into carnal actions, & filthie lasciuiousnesse, yet ther is not the first designe and intention of the persons, betwixt whome they passe; for then they woulde no

more be Loue-toyes, but manifeſt and deteſtable Leachery. Sometimes, manie yeares paſſe, ere anye ſuch groſſe wickednesse happen betweene them, that are infected with this follie; and no action will be committed directlie contrarie to bodilie chaſtitie: the parties onelye contenting them-ſelues to ſteepe their harts (as it were) in wishes, deſires, ſighes, wooing-ſpeaches, & ſuch like vanities, and all this, for ſundrie motiues, and pretenſions.

3. Some haue no other deſigne, then onlie to ſatisfie their harts, in giuing and taking loue, following their amourous deſires: and theſe take not much conſideration, in choiſe of their loues, but onely follow the caſt of their owne inclination: ſo that at the firſt encounter of any obiect, pleaſing their humour, neuer examining the inward conditions, or qualities, of the partie, they will out of hande begin this fri-

uolous communication of Wantō loue; and thruſt them-ſelues ſo farre into thoſe miſerable ſnares, from which afterWard, they shal haue much a doe to deliuer themſelues

4. Other ſuffer them-ſelues to walke that trace of vanitie, eſteeming it no ſmale glory, to take and lincke hartes together by loue, and theſe perſons, making election of their loues, for glorie ſake, ſet vp their ſnares, and ſpread their ſailes in great, eminent, rare, and illuſtrious places. Others, are carried aWaie both by their amourous inclinatiō, and vaine glorie iointlie: for though the heart be altogether inclined to loue, yet will they not talke of it, Without ſome aduantage of glory.

5. Theſe amities are al naught, foolish, and vaine: Naught, becauſe they ende and die at length in the ſinne of the flesh, and ſteale aWaie the noble paſſion of loue, and conſequently, the heart from God,

from the maried wife, and from the husband, to whom it was due; Foolish, becauſe they haue nether reaſon, nor foundation: Vaine, becauſe they yeelde no profite, nor honour, nor cõtentment: nay contrarilie; they looſe time, ſtaine honour, and giue no other pleaſure, but onelie a vaine deſire to hope for they know not what, and pretend, they vnderſtand not wherfore; for it ſeemeth ſtill to theſe baſe and feeble ſpirits, that there is, I wot not what, to be deſired in the teſtimonies and ſignes which are shewed them of mutual loue: but they cannot tell what it is: ſo that their deſire is endleſſe, and hath no bound, goinge ſtill onward, and vexinge their harts with perpetuall diſtaſts, iealouſies, ſuſpicions, and diſquietnes.

6. S. Gregory Nazienzen, writinge againſt vaine women, and loue-wantons, ſaith merueillous well of this matter: a litle parcel of the much, that he directlie ſpeaketh

againſt Weomen (but may as directlie be applied againſt men) is this that followeth: *Thy naturall beautie is ſufficient for thy husband: but if it be for many men, like to a net ſpread out for a flocke of foolish birds, what will become of it; he will be pleaſing to thee, that hath pleaſed himſelfe in thy beauty: thou wilt render him glaunce, for glaūce, one wanton looke for another. ſoone after will follow prettie ſmiles, and often times, languishing tearmes shot forth at randome, for an entrance or firſt beginning: but ſoone after wilt thou paſſe to plaine and manifeſt idle talke. Take heed ô my prating tongue, to tell what vſually followes: yet will I ſay this one truth, nothinge of all thoſe things which young men and maidens, ſay, and do together in theſe foolish paſſetimes, is exempted from great and ſtinging motions of the flesh; and the trickes of wanton loue, are lincked one with another, and do follow one another, euen as one peece*

of iron drawne by the loadſtone, draweth diuers other pecces likewiſe after it.

7. O how well ſaith this great and godlie bishope; What doeſt thou intend to doe? to make loue? but no bodie maketh loue voluntarily, that doth not receaue it neceſſarilie. He that catcheth in this ſport, is likewiſe caught him ſelfe. The hearbe Aproxis receaueth fire ſo ſoone as it commeth neere it: our harts do the like, ſo ſoone as they ſee a hart inflamed with loue for them, they are preſently inflamed with loue for it.

8. Well (will another ſay) I will take but a litle of this flame of loue. Alas thou deceaueſt thy ſelfe, this loue fire is more actiue then thou imagineſt, when thou makeſt account to haue receaued but one ſparckle therof into thy hart, thou wilt be amazed to ſee that in a moment, it will ſeaſe vpon thy whole hart, and burne to ashes all thy reſolutions, and turne thy re-

putation into ſmoke. The wiſe-man crieth out: *who will haue compaſsion vpon an enchanter, ſtung by a ſerpent?*

9. I alſo crie after him: O fooles and ſenſeleſſe hartes, thinck you to charme loue, and tame it as you liſt your ſelues? you would play and dallie with it, but it will bite and ſting you to the hart: and what thincke you thē will be ſpoken of you? euerie one will deſeruedly mocke and ſcoffe at you, that would needes vndertake to enchaunt loue, that vpon a falſe aſſeurance, would put into your boſome ſo dangerous a ſnake, which hath enuenomed your ſoule, and poiſoned your honour and eſtimation

10. O good God! how miſerable a blindnes is it, to trifle away in this ſort, vpon ſo friuolous an aduantage, the principall iewell of our ſoule? Philotheus, God careth not for man, but in regard of the will: nor for the will, but in

regard of the excellēt acts of loue. Alas how much want we of that ſtore of loue which we need? the defect of our loue to God-wards is infinite, and yet in the meane time (wretches that we be) we lauish it out, and miſpend it rio-touſlie vpon vaine & friuolous things, as if we had enough, and too much to ſpare.

11. But conſider that our great God, who hath reſerued to him ſelfe the loue of the ſoule, only for an acknowledgement of our creation, conſeruation, and redemption: will exact a very ſtraight account, for all theſe foolishe expences of ſo pretious riches: if he make ſo rigorous an examination of idle words, what will he doe of idle, impertinent, foolish, and pernicious loues?

12. The Walnutte-tree 'endamageth the vines and fieldes where it is planted: for being ſo great a troncke, it draweth all the fat and ſappe of the ground where it

groweth, and maketh if afterward vnable to nourish other plantes: the leaues therof are so stuffed together, that they make too large and thicke a shadow; and allureth trauailers vnto it, who to beate downe the nuttes, spoile and tread downe all, round aboue it.

13. These wanton loues, doe the verie same harme to the soule: for they do wholie possesse the soule, and so vehemently draw all the other motions vnto it, that she is not able to employ her powers in other good workes; their enterteinments, communications, parlies, and amourous toies, are so frequent, that all their golden time, all their good leasure is spēt in them: and finallie they draw so manie temptations, distractiōs, suspicions and other such badde adherents, that the whole hart is tyred and trampled therwith. To be briefe, these wanton loues, doe not only thrust out of dores the heauenlie loue of God, but withal, banish

bānish the feare and reuerence of his maiestie, and weaken the spirit, impaire their reputation: they are in a Word, the may-game and pastime of courtes, but the mischiefe, destruction, and pestilence of harts.

Of treue Frindshippe.

CHAPTER XIX.

1. LOue euerie one (Philotheus) according as charitie commandeth, and thar with as feruent a loue as thou canst: but haue Frindship onelie with those, with whome thou maist communicate in good ād vertuous things: and the more exquisite the vertues be, in which this mutuall communication is made, the perfecter will the frindship be, that is grounded theron. Yf the communication betweene you, be in sciences and learning, the frindship grounded thereon, is indeed very commendable: and more commendable, if the communication be in vertues, with prudence, iustice, and

diſcretion. But if mutual communication, be exerciſed in the acts of charitie, deuotiõ, and true Chriſtian perfection, ô God, how pretious and excellent will this frindship be? It will be excellent, becauſe it commeth from God, excellent becauſe it is placed in God, excellent becauſe it shall laſt euerlaſtingly with God. How good is it to loue vpon earth as they loue in heauen: to learne to cherish one another in this World, as we shall doe eternallie in the next.

2. I ſpeak not heere of the ſimple loue of charity, for that muſt be boarne vnto all men, but of ſpirituall Frindshippe, by which two, or three, or manie ſoules, do communicate their deuotions, their ſpirituall affections, and make themſelues to be but one ſpirit in diuerſe bodies. Such happie ſoules may iuſtlie ſing; *Behold how good a thing it is, and how pleaſant, for brethren to dwel together.* For the delicious balme of deuotion, diſ-

tilleth from one hart to the other through continuall participation: in so much that it may be said, that God hath powred out vpon this Friendship, his blessing and life for euer. All other Friendships, are but shadowes in comparison of this: their bōds be but chaines of glasse or ietre, in comparison of this great bond of holie deuotion, whose lincks are all of gold.

3. Make no other Friendship but this, I meane of those amities, which thou makest a new hereafter: for thou must not therfore forsake, or despise the Friendshipp, and amitie which ether the bond of nature, or the obligatiō of forepassed duties, do bind thee vnto toward thy parents, kinsfolks, benefactours, neighbours, and others.

4. Manie peradventure will say vnto thee, that we should haue no kinde of particular Friendship or affection, because it distracteth the minde, occupieth the hart, en-

gendreth enuie and emulation: but they are deceaued in their aduiſe, for hauing ſeene in the Writings of manie deuout authours, that particular amities, and exceſſiue affections, doe infinit harme vnto religious perſons, they imagine therfore, that it is ſo With the reſt of the World.

5. But there is great difference betweene both caſes. For ſeeing that in a Wel ordered monaſterie, the common intent and deſigne of all the religious, is to tend to true deuotion: it is not requiſite to make any particular and priuate communications, of their end, and meanes to attaine vnto it: leaſt ſearching in particular, for that which is common to them all, they fall from particularities to partialities. But for thoſe which liue in the World, and deſire to embrace true vertue: it is neceſſarie to vnite them-ſelues together, by a holie frindshipe, to back and encourage one another, to

helpe, and ſupport them-ſelues mutuallie, for the obtaininge of all pietie and goodnes.

6. As they that go vpon plaine ground, need not to be led by the hand, though they which go vpon craggie rocks, or ſlipperie wayes, doe hold one by the other; to walke more ſteddilie, and ſecurelie: ſo they that be in religion, ſtand in no neede of particular Frindships, but they that walke in the ſlipperie pathes of the world, muſt of neceſſitie haue ſome frind or compagnion therby, to ſuccour and aſſure one another, amongſt ſo manie dangerous paſſages which they are to goe through. In the world all aſpire not to the ſame end, all are not of one minde: one muſt then doubtleſſe withdraw himſelfe frō ſome, & ioyne him ſelfe to others, & ſo make Frindship according to the pretention of the end which he intendeth: This particularitie, maketh a partiality indeed, but a ho-

lie partialitie which maketh no diuision, but only betwixt good and bad, Sheep & Goates, Bees & Drones, which is a separation that is most necessarie for our soules.

7. No man can denie, but that our B. Lord with a more sweete, tender, and particular amitie loued S. Iohn, Lazarus, Martha, & Magdalen, then he did others of his frinds and acquaintance, for the scripture testifieth so much. All men know that S. Peter tenderlie loued S. Mark and Petronilla: and S. Paul his Timothee, and S. Tecla. S. Gregory Nazianzen boasteth a hundred times, of the incomparable frindship which he had with S. Basil the great, and describeth it in this manner: It seemed that in ether of vs, there was bnt one soule dwelling in two bodies: for allthough you must not beleeue those philosopers, who said that all thinges were in euerie thinge: yet of vs, wo you may beleeue, that we

were both of vs in each one of vs, and one within the other: we had both of vs the same pretension to exercise vertue, & to applie al the enterprises & designes of our life to future hopes, departing in this manner out of this transitorie World, euen before we came to dye corporallie to it.

8. S. Augustin testifieth, that S. Ambrose loued S. Monica exceedingly for the rare vertues which he marked in her, and that she likewise esteemed of S. Ambrose, as of an Angell of God. But I am to blame to hold thee so long, in a matter that is so cleare. S. Hierome, S. Augustin. S. Gregory, S. Bernard, and al the greatest and deuoutest seruants of God, had most particular amities, without any breach at all of their perfection. S. Paul reproacheth the ill behauiour of the Gentils accusing them, that they were people without all affection, to witt, that they had no true Frindship. And S.

Thomas with all other good Philoſophers cõfeſſe, that Frindſhipp is an excellent morall vertue: and he, & they, ſpeake of particular frindship, ſince they all ſay, that perfect frindshipp cannot be extended to manie perſons: ſo that perfection doth not conſiſt in hauing no particular amitie, but in hauing none but good, vertuous, and holie.

The difference betwixt true and faine frindshippe.

CHAPTER XX.

1. BVt now marke an excellent and neceſſarie aduertiſemẽt, my Philotheus; The honny of Heraclea (of which we ſpake before) which is ſo venimous, is like the other which is wholſome, ſo that there is danger to take the one for the other, or to mingle them both together; for the goodnes of the one, would not hinder the harme which might come by the other. He muſt be vpon his garde, that will not be deceaued in theſe Frindships,

principally when they are contracted betwixt persons of diuers sex, vnder what pretence soeuer: for the diuell oftentimes chaungeth one Frindshipp into the other. They beginne in vertuous loue; but if they be not verie warie, fond idle loue will first mingle it selfe, then sensuall loue, and afterward carnall ād fleshly loue.

2. Nay there is danger in spirituall loue, if one be not very discreet: though in this it be more difficultie for the diuel to cozen vs in the change, because the puritie and milke-white cleanes of this loue, discouereth verie easilie, the filth that satan offereth to mingle with it: and therfore when he enterprizeth to deceaue vs in this, he doeth it more craftilie, and maketh impure affections to slide into vs, almost without our notice or feeling.

3. Thou maist discerne wordlie Frindship, from holie and vertuous amitie, as the Heraclean

honnie, is knowne frō the wholsome: the honnie of Heraclea, is sweeter to tast, then the ordinary honnie is, because of the luscious iuice of the Acconyte, frō whence it is gathered: and so worldlie amitie floweth with a streame of honnie words, bringeth alwayes aboundance of passionate speeches, and affectionate commendations, drawne from beautie, from well fauourednes, from gracious behauiour, and other sensuall qualities: but holie frindship, speaketh simplie, plainlie, and francklie, and commendeth nothinge but Gods grace and vertue, the onely foundation vpon which it selfe is grounded,

4. The honnie of Heraclea swallowed downe, causeth a dizzinesse in the heade: & false frindship breedeth a giddines in the minde, making men to stagger in chastitie, to stumble in deuotion, transporting true and holie affection to daintie languishing lookes sen-

ſuall allurements, diſordered ſighes, pettie cõplaints that they are not beloued, to alluring geſtures of loue termes purſuites of kiſſes, & other too familiar and vnciuil fauours, which are aſſured & vndoubted ſignes of a neere ouerthrow of honeſty. But as for holy Frindship, it hath no eyes but ſimple, chaſt, and shamefaſt: no entertainments or embracements, but ſuch as be pure and francklie offered in ſight of all men; no ſighes, but for heauen; no fauours but ſpirituall; no complaints, but whē God is not loued, infallible and euident tokens of honeſt and chaſt loue,

5. The hõnie of Heraclea troubleth the ſight, and this worldly Frindship blindeth the iudgemēt, ſo that they which be infected therwith, thincke they doe well, when they doe ill, and eſteeme their excuſe and pretextes, to be true and irreprocheable reaſons; they feare the light, and loue dar-

kenes. O but holie Frindship hath a cleere eyesight, and neuer hideth her selfe, but appeareth willinglie before honest persons.

6. In fine, the honnie of Heraclea; leaueth a bitter relish in the mouth: & so false and wanton Frindships, turne to carnal wordes and fleshlie requests, and, if they receaue the deniall, into iniuries, cauilles, slaunders, sadnes, confusions, iealousies, which oft-times prouoke wildnes & madnes of minde But chast and true frindship, is alwayes a like honest, manerlie, amiable and neuer changeth, but into perfecter and purer vnion of spirits, and is a liuelie image of the blessed frindship vsed in heauen.

7. S. Gregory Naziãzẽ sayeth, that the crie of the Peacock, when he sheweth his starrie wheeled taile prouoketh the peahennes to lust: When we see a man play the peacock, decke, and trimme vpp him selfe, and then come to parlie

with a woman, without pretence of marriage. Without doubt it is but to prouoke her to dishonestie, and a chast woman, should stoppe her eares, to the ende she might not heare this peacocks ill-fauoured noise, nor the voice of this false enchaunter, who would subtillie enchaunt and charme her soule: but the woman that harkeneth, ô God, what an ill signe is it, that the ouerthrow of her reputation is at hand?

8. Yoũg folke, which vse sweete lookes, wanton gestures, secret courtinges: or speake wordes which they would not haue heard or marked by their fathers, mothers, husbands, wiues, or spirituall maisters, giue sufficient witnesse, that they deale about other matters, then of honour and conscience. Our blessed Lady was troubled in thought, when she saw an Angell in a mans likenes, because she was al alone, and that he gaue her extraordinarie, though hea-

uenly praiſes. O Sauiour of the world, puritie feareth an Angell in the shape of a mā, & why should not impuritie & frailty, feare a mā, though he come in the shape of an Angell, when he praiſeth her with humane & ſenſuall commendations?

Aduices and remedies against naughty frindshippe.

CHAPTER XXI.

1. BVt what remedie against this wicked ſeminarie of foolish loues and wanton impurities? As ſoone as euer thou feeleſt thy ſelfe ſurpriſed with this infection, turne thy ſelfe away immediatly, and with an abſolute dereſtation of this vanitie, runne vnto the ſacred Croſſe of our Sauiour, and take his croWne of thornes to put about thy hart, to the end theſe litle foxes approach no nigher.

2. Take heede of cominge vnto any kinde of compoſitiō with this falſe enemie; ſay not: I Will giue him the hearinge, but Will do no-

thing that he shall will: I will lend mine eares vnto him, but denie him my hart. O no Philotheus, for Gods loue be rigorous and stiffe in these occasions. The hart and the eare, maintaine one another: and as it is impossible to stoppe a strong streame that taketh his discent from a steepe mountaine: so it is hard to hinder, that the loue which entreth into the eare, make not likewise his entrie into the hart.

3 Alcemæon said, that Goats do breath by the eares, and not by the nostrills: true it is that Aristotle denieth it, and for my part I know nothing thereof: yet this I am assured, that our hart breatheth by the eare; and that as it aspireth, & sendeth foorth its thoughts by the mouthe, so it respireth and taketh breath by the eare, by which it receaueth other mens thoughtes. Let vs then keepe our eares diligently from the ayre of foolish wordes, least it infect

our hart. Harken not then to any kinde of wanton motion or propoſition, vnder what pretext ſo euer it be made: onely in this caſe it makes no matter, to be vncourteous and vnmannerlie

4. Remēber that thou haſt vowed thy hart to God, and ſacrifized all thy loue to him, it would then be ſacriledge to take one dramme of it from him, yea rater ſacrifiſe it againe vnto him, by a thouſand hartie reſolutions and proteſtations; and keeping thy ſelfe cloſe within thē, as the deere within their thickets, call vpon God; he will helpe thee, his loue wil take thine into his protection, that thy loue may liue for him only.

5. But if thou be all ready enſnared in the nettes of theſe foolish loues: O God what difficultie wil it be to shif.e thy ſelfe out? Preſent thy ſelfe before the diuine maieſtie, acknowledge in his preſence, the greatnes of thy miſerie, frailtie, and vanitie. Then with the

the greateſt force that thy hart is able to make, deteſt the loues, which thou haſt begun, abiure the vaine profeſſion, which thou haſt made of them; renounce all the promiſes made or receaued: and with a firme and reſolute will, determine in thy hart, and reſolue thy ſelfe, neuer any more, to enter into theſe fond diſportes, and foolish entertainmẽtes of wãtõ loue.

6. Yf thou couldſt withdraw thy ſelfe from the obiect, it were an excellent remedie. For as they that haue been bitten by Serpẽtes, cannot eaſilie be cured in the preſence of them which haue beene other times hurt with the ſame bitinge: ſo the perſon which is bitten with loue, ſhall haue much a doe to be healed of his paſſion, ſo long as he is nigh the other, which is hurt with the ſame ſting.

7. Change of place is a ſouereigne remedie to appeaſe and allay the tormentinge heates of griefe and loue. The boy of whome

S. Ambroſe ſpeaketh in his ſecond booke of penance, hauing made a long voyage, returned altogether freed and deliuered from his foolish loues, in which he was before entangled, and became ſo chaunged, that his fond ſweete hart meeting him, and ſaying, knoweſt thou not me? I am the ſame that I was. I marry anſwered he, but I am not the ſame that I was: this abſence hath brought him, to this fortunat mutation. And S. Aug. witneſſeth, that to mitigate the grief which he ſuffered for the death of his frinde, he withdrew himſelf from Tagaſta where his frinde died, & came to Carthage.

8. But he that cannot withdraw him ſelf, what muſt he doe? he muſt abſolutely cutt off all particular conuerſation, all ſecret familiaritie, all amiable glaunces of the eyes, all dallying ſmiles, and generally all ſorts of communications, and baytes, or enticementes which may nourish this ſul-

phurous and ſmokie fire. Or at leaſt, if he be forced to ſpeake and talke with the partie, let him in a round, rough, and reſolute proteſtation, declare the eternall and irreuocable diuorcement, that is for euer ſworne betweene them:

9. I crie as loud as I can, to euerie one that is fallen into this miſerable thraldome of wanton loue, that he cutt, breake, and rent them aſunder, and not ſtand dreaminge to vnrippe, or vnſowe theſe foolish amities: they muſt cutt, & not ſtāde to vnlooſe the knottes, breake thē I ſay, or cutt them, becauſe the cordes, & ſtrings are nothing worth. One muſt not be ſparing, or courteous, towards a loue which is ſo contrarie to the loue of God.

10. But when I haue broken the chaine of this infamous bondage, there will yet remaine vnto me ſome ſcarres, ſome marks, and prints of the ſlauish chaynes and ſhackles wherwith I was bound;

they will ſtick ſtil imprinted in my feete, that is in my affections. No my Philotheus, care not, they will not remiane long, if thou conceaue as great a deteſtation of thy ſinne, as it deſerueth: for ſo thou ſhalt neuer be ſhaken with any motion, but onely this motion of an extreame horrour of this infamous loue, and of al things that depende of it: and thou ſhalt remaine free from all other affectiõ to the obiect thou hadſt abandoned, ſauing only the affection of charitie purely for Gods cauſe.

11. But if for the imperfection of thy repentance, there ſhal yet remaine in thy ſoule any naughtie inclinations: procure for thy ſoule a ſolitarie ermitage, as before I haue taught thee, and retire thy ſelfe thether, the oftneſt that thou canſt; and by a thouſand iterated reſolutions of ſpirit, renounce all thy bad inclinations, reiect them with all thy forces; read holie bookes more then thou

waſt wount, goe to confeſſion oftener, and communicate more frequentlie: conferre humblie and plainlie all thy ſuggeſtions and temptations, which arriue vnto thy ſoule in this behalfe, with thy ſpiritual maiſter, if thou canſt, or at leaſt with ſome faithfull and prudent frinde. And doubt not, but God will ſet thee free from all paſſions, ſo that thou perſeuer faithfully in thy good exerciſes.

12. Ah (wilt thou ſay vnto me) but will it not be ingratitude, to breake ſo violently an old frindſhip? O bleſſed ingratitude which maketh vs acceptable vnto God! Nay in the name of God Philotheus, this wilbe no ingratitude, but an infinite benefit, which thou ſhalt doe to the partie that loues thee: in breaking thine owne bonds, thou burſteſt a ſunder alſo theirs, in as much as they were common to you both: and though at that howr, the other partie ſeeth not the happines, yet he will

acknowledge it ſoone after, and iointlie with thee, will ſing for thankfulnes to almightie God: O Lord *thou haſt brok my bonds. I will ſacrifize to thee a ſacrifize of praiſe, and will call vpon thy holie name.*

Other aduices of the ſame ſubiect, of Fond amities.

CHAPTER XXII.

1. I Haue yet a note of importance to giue thee touching this ſelfe ſame matter. Friendship requireth great communication betweene frinds, other wiſe it will nether grow, nor continew. It happeneth oftentimes that iointlie with this communication of frindshippe, other communications doe paſſe vnſeene, and vnfelt, from one another, by a mutuall infuſion and enterchange of affections, inclinations and impreſſions.

2. This happeneth eſpecially, when we greatlie eſteeme of the partie whom we loue: for then we

open our hart in ſuch ſort to his amitie, that withall, theſe inclinations & impreſſions, enter verie eaſilie altogether, be they good, or bad. Verilie the Bees that ſtore vp honny in Heraclea, doe ſearch nothing els but honnie, & yet togeather with the honnie, they ſuck vp vnawares, the venimous qualitie of the Aconite, vpon which they make their harueſt.

3. O my Philotheus, in this caſe, practize the wordes which the Sauiour of our ſoules was wont to ſay, as the auncient doctours haue taught vs: Be good bankers, or good exchangers of monie, that is to ſay, receaue not falſe mony with the good, nor baſe gold with fine: ſeparate the good from the bad, and the vile from that which is precious For there is no man almoſt but hath ſome imperfection: and what reaſon is there, to receaue the ſtaines & imperfections of a friende, togethe with his frindshipe? We muſ

loue him indeede, notwithstanding his imperfection, but we must nether loue, nor receiue his imperfection, for frindship requireth communication of good, and not of ill: wherfore as they that take grauell out of the riuer Tayo in Spaine, separate the golden graines which they finde, to carie with thē, and leaue the sand vpon the shoare: so in this communication, euen of good and vertuous frindship, We must separate the gold of vertues, from the sand of imperfections, and receaue those, and reiect these, that they enter in no case into our soule.

4 S. Gregory Nazianzen recoūterh, that manie louing and admiring S. Basil the great, suffered them-selues so farre to be caried away with desire of imitating him, that they sought to follow euen his outward imperfections, as in his slow manner of speaking, with an abstract and

penſiue ſpirit, in the fashion of his beard, in his ſtrange manner of gate. And we ſee likewiſe, huſbãds, wiues, children, & frinds, Who hauing great eſtimation of their frinds, parents, huſbands, and wiues, do learne either by condeſcendence, or by imitation, a thouſand ſuch like humours, only by the frequent cõmunication which they haue with one another. Yet ought not this to be done, for euerie one hath naughtie inclinatiõs enough of his owne, without ſurcharging him ſelfe with other mens faultes: and frindship doth not onely, not require any ſuch matter, but contrariwiſe, it bindeth vs to help one another mutuallie from theſe imperfections. We muſt indeed meekly ſuffer our frinds in their imperfections, but we muſt not throw them into the, & much leſſe pull them into our ſelues. I ſpeak only of imperfections, for as for ſinnes, we muſt neither beare them our ſelues, nor

ſuffer them in our frinds.

5. It is either a naughtie, or a feeble Frindshippe, to ſee our frinde readie to perish, and not to ſuccour him: to ſee him readie to die of an impoſtume, and not to dare to launce it with the razor of correction, ſo to ſaue his life: true ād liuely amitie, cānot liue amōgſt ſinne. They ſay the Salamandre, puteth out the fier in which she lieth: & ſo doth ſinne deſtroy that frindship, wherin it lodgeth: if it be a ſinne that quicklie paſſeth, frindshippe will preſently bannish it by correction: but if it be a ſinne that abideth and ſojourneth in our frindes hart, then frindshippe ſoone perisheth, for it cannot ſubſiſt but vpon true vertue: and how much leſſe then ought we to ſinne our ſelues, for frindshippes ſake.

6. Thy frinde is a foe, when he would induce thee to ſinne, and he deſeruedlie loſeth all the priuiledges of frindship, that ſeeketh

to destroy and damne his friende. Nay it is one of the assured markes of false frindshippe, to see it kept towardes a vitious person, what sort of sinne soeuer it be, if he whom we loue be vitious: for since it cannot there be founded in true vertue, needs must it be grounded in some friuolous vertue, or sensuall qualitie.

7. Felowship made for temporall matters among merchantes, is but a shadow of true frindshippe: for it is not made for the loue of men, but for the loue of gaine.

8. Finallie marke these two diuine sentences of the holie Ghost, as two sure pillars, vpon which a Christian life is wholly to relie. The one of the wise man: *He that feareth God, shal finde good frindshippe*: The other of the Apostle S. Iames: *The frindshippe of this world, is enemie to God.*

Of the exercise of exteriour Mortification.

CHAPTER XXIII.

1. THe authours that write of planting, and of husbandrie, tell vs that if one write any word vpon a sound Almond, and put it in againe into the shelle, closinge and wrappinge it vp, and so settinge it, all the fruict which that tree produceth, will haue the selfe same word engrauen vpon it. For my part Philotheus, I could neuer allow of their order and method, who to reforme a man in spirituall life, begin with the exteriour man, with their gestures, with apparel, and with haire. Me thinckes the contrarie order is more naturall, to begin with the interiour: Be *conuerted vnto me* (saith God) *with all your hart. O my childe giue me thy hart.* For the hart being the fountaine of our actions, they must needes be such, as the hart is. The diuine spouse wooing as it were the

ſoule, *Place me* (ſaith he) *euen as a ſeale vpon thy arme*: For whoſoeuer hath Ieſus Chriſt engraued & ſealed in his hart, wil quieklie haue him in all his exteriour actions. For this cauſe (my deare Philotheus) I haue deſired aboue all things, to engraue and imprint in thy hart, this ſacred word, Liue Ieſus: aſſuring my ſelfe, that ſo thy life, which hath its beginning from the hart, as an Almond tree from its kernell, Will bring foorth all her actions, which are her fruicts, engraued & ſuperſcribed with that ſame word of ſaluation. And as this ſweet Ieſus will liue in thy hart, ſo will he liue in all thy geſtures, and behauiour, and will appeare in thine eyes, in thy mouth, in thy handes, and euen, in thy haire, and thou wilt be then, able to ſay with S. Paule. *I liue now, not I; but Chriſt liueth in me.* To be briefe, he that hath gained the hart of a man hath gained the mã himſelfe wholly.

2. But the ſame hart, by Which

we would begin, requireth to be instructed, how it should behaue & gouerne it selfe in exteriour occasions: to the end men may not onely see deuotion, but wisdome also, and discretion in it: for this cause I will lay downe vnto thee, a few briefe aduices.

3. Yf thou art able to endure fasting, accustome thy selfe to fast sometimes, beside the fast which holie Church enioineth; for so beside the ordinarie effectes of fasting, which are to eleuate the spirit, to tame the flesh, to practize vertue, to winn greater recompence in heauen, it is a soueraigne meanes, to chaine vp the deuouringe monster of gloutonnie, and to bridle the sensuall appetite, and to keepe the bodie subiect and pliable to the lawe of the spirit. And although one fast not with extraordinarie rigour, yet the enemy feareth vs, when he perceaueth we can finde in our hart to fast somethinge. Wedues-

daies, fridaies, and ſaturdaies, are the daies, in which the auncient Chriſtiãs did exerciſe them-ſelues in abſtinence: take ſome of them therfore to faſte in, as much as thy deuotion, and thy ghoſtlie, councellours diſcretion ſhall counſell thee.

4. I would willinglie ſay as holie S. Hierome ſaid to the deuout ladie *Læta*: *Long and immoderate faſtinges do much diſpleaſe me, eſpecially in thoſe that are yet tender in yeares.* I haue learned by experience, that the litle Aſſe being wearie in his iourney ſeeketh to go out of the way: I meane, that young folke being brought low through exceſſe of faſtinge, doe fall willinglie to reſt and delicateneſſe. The deer runne ill in two ſeaſons, whē they are charged with ouer much fat, and whē they become ouer leane. We are likewiſe moſt ſubiect to tẽptations, when our bodie is to much pampered with daintie fare,

and when it is ouer weakened; for the one exceſſe, maketh it inſolent with eaſe, and the other maketh it deſperate with affliction. And as we can ſcantlie beare it, when it is vnweldie through fatnes: ſo can it not beare vs, when it is enfeebled by leanneſſe.

5. The lack of this moderation in faſtinge, in diſciplininge, in haire clothes, ād other auſteritics, make the beſt yeares of manie, to be vnprofitable in the chiefe workes of charitie (as it did in S. Bernard him ſelfe, who repented that he had vſed ouermuch auſteritie) for the more vnreaſonably they afflicted their bodies in their beginning, the more were they conſtrained in the end to ſpare & fauour them. Had they not done better, to haue mortified their bodies indifferentlie, and proportionablie to the offices & labours, wherunto their ſtate obliged them?

6. Faſting and labour both doe tame

tame and ſubdue the fleshe. But if the labour which thou art to doe, be neceſſary, or verie profitable to the glorie of God, I had rather thou wouldſt ſuffer the toile of labour, then of faſting. This is at leaſt the intention of holy Church, which for labours that are profitable to the ſeruice of God and our neighbour, diſchargeth ſuch as are buſied in thē, from the faſtes otherwiſe enioyned. It is painfull indeed to faſt, but bodilie labour ſuffereth this paine in ſeruing the ſick, in viſiting priſoners, hearing confeſſions, aſſiſting the deſolate, preaching, praying, and in ſuch like exerciſes: this painfull toile is better then the other; for beſides that it weakeneth the bodie as much as faſting, it hath manie more fruicts, and much more deſirable. And therfore ſpeaking generallie, it is better to preſerue more bodilie forces then are preciſelye needfull, then to weaken them.

more then one should: for we may alwaies abate them, and pull them downe when we will, but we cannot repaire them alwaies when we would.

7. Me thinks we should greatly reuerence the wordes which our blessed Sauiour saith vnto his disciples: *Eate that which shalbe sett before you.* It is (as I imagin) a greater vertu to eate without choice, that which is presented vnto thee, be it for thy taſt or no, then to chooſe alwaye the worſt. For although this later kinde of mortification, doe seeme more austere: the other notwithstanding hath greater resignation; for therby one renounceth, not only his owne taſte, but his owne election withall, neither is it a small mortification, to alter a mans taſt at euery hand, & to haue it in subiection at all occurrences.

8. Moreouer this kinde of austeritie, is not so much marked, nor

troubleth any man with ceremonious refusals, and exceedinglie befitteth a ciuill life. To put by one meate, and take another; to scrape and licke euery dish, to find no messe well enough dressed for vs, to vse ceremonies at euery morsell, betokeneth a nice nature, and too attentiue to the dishes and platters. I esteeme more that of S. Bernard, who drancke oile in steede of water or wine, then if he had droncke wormewood of purpose, for it was a plaine signe, that he thought not vpō that which he drancke: & in this careleſſeneſſe of that which one eateth or drinketh consisteth the perfect practize of this sacred rule of our Sauiour, *Eate that which shalbe sett before you.*

9. I except notwithstandinge such meats as endamage our health or troubleth the spirit, as hotte meates doe to manie men, and such as be spiced, fumie, and windie: and likewise I except certaine oc-

casions, in which nature standeth in neede to be recreated, and strēgthened, to support some great labour for Gods glorie. A continuall and moderate sobrietie, is better then violent abstinences, made at interrupted times, intermingled with manie recreations and refreshinges.

10. Disciplining the bodie likewise hath a merueilous efficacie, to stirre vp in vs a desire of deuotion; when it is moderatly vsed. Haire-cloth tameth the flesh very much, but the ordinarie vse thereof, is neither for married persons nor delicate complexions, nor for such as are exercised with painfull labours. True it is that vpon the principall daies of penance, one may well vse it, with the aduice of a discreet confessour

11. Euerie one according to his complexion, must spend as much of the night to sleepe in, as is requisite to make all the day after profitable. And because the holie

ſcripture in a hundred places, the examples of Gods Saintes, and naturall reaſons, do ſeriouſly commend the morninge vnto vs, as the beſt and moſt profitable ſeaſon of all the daie, and our Lord him ſelfe is named the Sunne-riſinge, and our Ladie is termed *Aurora*, or dawninge of the day: I thincke it is a vertuous fore-caſt, to take our reſt ſome-what timelie ouernight, to awake and ariſe earlie in the morninge, for that time is moſt fauourable, quiet, and fitteſt for prayer: the verie Birds do therin inuite vs to our dutie, ād to the ſeruice of God: to omitte, that riſinge in the morning, is a great helpe for health and healthſomneſſe.

12. Balaam mounted on his Aſſe, went to finde out Balaac, but becauſe he had no good intention, the Angell waited for him in the way, with a naked ſword in his hande to kill him. The poore Aſſe that ſaw the Angell ſo dreadfullie

expecting, ſtood ſtill three ſondrie times, as wearie and tired: wherat Balaam in rage beate her cruellie with his ſtaffe, to make her go forward: vntill the ſillie beaſt, the third time falling downe vnder Balaam of purpoſe, miraculouſly ſpake vnto him, ſaying: *What haue I done to thee, for which thou haſt beat me now three ſeuerall times? and by and by Balaams eyes were opened, and he ſaw the Angell, which ſaid vnto him: wherfore didſt thou beat thy Aſſe? if ſhe had not turned back before me, I had killed thee, and ſaued her. Then Balaam ſaid vnto the Angell. Lord I haue ſinned for I knew not, that thou hadſt placed thy ſelfe in the way againſt me.*

13. Doeſt thou ſee Philotheus? Balaam is the cauſe of all this harme, and he ſtriketh and beateth his poore Aſſe, that could not doe withall, The verie ſame chaſteth oft times in our affaires. A woman ſeeth her huſband, or her

child fall ſore ſicke, and preſentlie she runnes to faſtinge, to haire-cloth, and to diſciplininge, as Dauid did in the like caſe. Alas my frinde, thou beateſt the poore Aſſe, thou afflicteſt thy bodie, but it cannot doe with all, nor helpe thy euill, nor can it hinder God from drawing his dreadfull ſword againſt thee. Correct thy hart, which committeth idolatrie with this huſband, and ſuffereth a thouſand vices in this childe, and teacheth it pride, vanitie and ambition.

14. A man perceaueth himſelfe to fall fouly into the ſinne of luxurie: an inward remorſe of conſcience cometh with the ſword of the feare of God, to runne him through, and cominge to him ſelfe: Ah filthie fleshe (ſaith he) ah diſloyall carkcas, thou haſt betraied me: and preſently he laieth vpō his flesh, mightie blowes of immoderate faſtinges; exceſſiue diſciplininge, inſupportable haire-

cloath. O poore ſoule, if thy flesh could ſpeake as Balaams Aſſe did, she would ſay vnto thee, Wherfore ſtrikeſt thou me? Wretch that that thou art, it is againſt thy ſelfe (ô my ſoule) that God armeth his vengeance, it is thou that art guiltie: Wherfore doeſt thou leade me to naughtie companie? Why doeſt thou applie myne eyes, my lippes, and my hãdes to laſciuiouſneſſes? wherfore doeſt thou buſie me with vaine and wanton imaginations? Produce thou good thoughtes, and I shall haue no euill motions: haunt not thou the companie of vnchaſt perſons, and I shall not be shaken with the batterie of concupiſcence. Alas it is thou that throweſt me into the fire, and yet thou wouldſt I should not burne: thou caſteſt ſmoke into mine eyes, and forbiddeſt them to be inflamed. And God doubtleſſe in theſe occaſions ſaith vnto thee, beate, breake, teare, and crushe your hartes principally, for it is

againſt them that my anger is ſtirred vp.

15. To cure the itch or ſcurffe, it is not ſo needfull to waſhe or bathe the bodie, as to purifie the bloud, and refreshe the liuer: euen ſo to heale vs of our vices, it is very good to mortifie the flesh, but aboue all it is neceſſarie, Well to purifie our affections, and refresh our ſoules: in all, and ouer all, keepe this rule, neuer to vndertake corporall auſterities, but with aduiſe of our ſpirituall conductour.

Of Companie, and Solitarineſſe.

CHAPTER XXIV.

1. TO ſeeke companie, and vtterly to flie from it, are two extreames to be blamed in ciuill deuotion, Which is that wherof I diſcourſe: for shunning all companie, ſauoureth of diſdaine and contempt of our neighbour: and ſeeking after it, ſmelleth of idlenes We are bound to loue our neighbour as our ſelues, and to shew that We loue him, We muſt

not flie from his companie: to testifie that We loue our selues, We must take pleasure with our selues When We are alone. *Thincke first of thy selfe* (saith Saint Bernard) *and then of others* If then no reason or cause vrge thee, to enter into anie companie, stay in thy selfe, and conuerse With thine oWne hart: But if companie chance thee, or any iust cause inuite thee to be present, go thether in Gods name Philotheus, and see thy neighbour willingly & louingly.

2. They cal that euil conuersation; Which is kept for some euil intent: for When they that keepe it, are vitious, indiscreet, and dissolute: and such We must auoide, as the Bees doe vse to turne aWay from a swarme of Harnets or Butterflies. For as they that are bitten by mad Dogges, haue their sweat, and spittle verie contagious, but principallie daungerous for litle children, and for those of delicate complexion: so vitions, vn man-

nerlie, and immodeſt perſons, cannot be frequented, but with hazard, and danger, and in eſpecially by thoſe, whoſe deuotion is yet but tender and delicate.

3. There be ſome kind of conuerſations, profitable for nothing but for meere recreation, which are made by a ſimple turning, or abſtracting, of our mindes from ſerious affaires: for ſuch, though a man muſt not be totallie addicted vnto them, yet we may lend them ſo much leaſure, as is conuenient for recreation.

4. Other recreations, haue ſome honeſtie and good reſpect for their end: as are mutuall viſitations, and certaine aſſemblies, made to do ſome honour to our neighbour. Touching theſe, as one should not be ſuperſtitious in practizing them, ſo one muſt not be vnciuill in contemning them, but ſatisfie with modeſtie, the obligation we haue, to eſchew equally the note of lightn, and ruſticitie.

5. There remaine now the profitable recreations, ſuch as are kept with deuout, and vertuous perſons: O Philotheus, it will alway be an exceeding good turne for thee, to encounter oftimes ſuch recreations. The vine planted by an Oliue-tree, beareth a fat kinde of grape, that ſauoureth ſome-thinge like the oliues: and a ſoule that happeneth to be in vertuous companie, cannot chooſe but be partaker of their good qualities. Drones cannot make honnie alone by them-ſelues, but by the helpe of the Bees they make it: it is a great helpe for weake ſoules, to exerciſe deuotion, to conuerſe and haunt with vertuous perſons.

6. In all conuerſation and companie, ſinceritie, ſimplicitie, ſweetnes, and modeſtie, are ſtill to be preferred. There be ſome ſo curious, that no one motion they vſe, but is done ſo artificiallie, that they make the companie

weary. And as he that would not walk but telling his ſteppes, or neuer would ſpeake but ſinginge, would be tedious to other men: ſo they that euer vſe an artificiall demeanour, and will do nothing but in print, trouble the companie in which they are, and are allwaies ſubiect to ſome ſpice of preſumption. Let a modeſt myrthe, for the moſt part, predominate in our conuerſation.

7. Saint Romuald, and Saint Anthonie are highlie commended and admired, that notwithſtanding all their moſt rare auſterities, they had alwaies their contenance pleaſant, and their wordes adorned with cheerful alacrities. *Reioice with them that reioice.* I ſaie, once againe with the Apoſtle: *Reioyce in our Lord alwaies, againe I ſay, reioyce. Let your modeſtie be knowne to all men.* To reioice in our Lord, it is needfull the cauſe of thy ioye be not onely lawfull, but honeſt alſo: and this I ſay, be-

cause there are some thinges that be lawful, which yet are not honest: And to the end that thy modesty may appeare, keepe thy selfe from all manner of insolencie, for it is alway blame worthy. To giue one a fall in sport, to begrime anothers face, to pinche one, and such trickes as these, are fonde, foolish, and insolent merimentes.

8. Besides the mentall solitude, or spirituall hermitage whereunto, thou maist withdraw thy selfe, euen amidst the greatest conuersations that are (as I haue alreadie declared) thou must loue to be locallie, reallie, and in very deede solitarie: not to go to the desart or Wildernes, as S. Marie of Egypt, Saint Paul, Saint Anthonie, Arsenius, and the other fathers of the desart, but to be sometime in thy garden, or in thy chamber, or elswhere, as thou likest best, where thou maist withdraw thy spirit into thy soule, & recreat thy selfe with good thoughtes, and holie consi-

derations, or some spirituall lecture, according to the example of the greate Nazianzen bishop, who speaking of him selfe saith: I *walked my selfe with my selfe about sunne-setting, and passed the time vpon the sea shore: for I accustomed to vse this recreation, to ease my minde, and to shake off, at least for a litle while my ordinarie troubles.* And vpon this point he discourseth of the good meditation, which I declared vnto thee in another place.

9. And according to the example of Saint Ambrose, of whome S. Augustine recounted, that him selfe entring oft times into Saint Ambrose his chamber) for entrāce was denied to no man) he beheld him reading in silence, and expecting sometime, for feare of troubling him, he returned home without speakinge a worde: thinckinge that the litle time which remained to this great Pastour, for refreshinge and recreatinge his

ſpirit, after the multitude of his affaires, should in no wiſe be taken from him. So after the Apoſtles one day had told our Lord, how they had preached and laboured: *Come* (ſaid our Lord) *into the deſart and repoſe your ſelues a litle.*

Of Decency and handſomnes in attire.

CHAPTER XXV.

1. SAinct Paul admonisheth deuout Women (and the ſame muſt be vnderſtood of men) to be attired in decent apparell, clothinge thē ſelues with shamefaſtnes and ſobrietie. Now then, the decencie of apparell, and other ornamentes, depende of their matter, fashion, and cleanlines. Touching cleanlines, it should almoſt allwaies be alike in our apparell, vpon which as neare as may be, we should not permit anie kind of vncomely foulnes, or ſlouenrie. Exteriour neatnes, ordinarilie ſignifieth the inward cleannesse

cleanneſſe of the ſoule, & God himſelfe requireth corporall cleã-lineſſe, in thoſe that approache nigh his altar, and haue the principall charge and care of deuotiõ.

2 As for the ſtuffe, and fashion of attire, the comlines, and decencie therof, is to be examined and conſidered according to manie circumſtances, of time, age, eſtate, companie, and occaſion Men apparel them-ſelues ordinarilie better vpon feſtiuall dayes, according to the ſolẽnitie of the feaſt which is celebrated. In time of penance as in lent, they rather humble and abaſe them-ſelues: at weddings they put on wedding garments: at burialls, moorning robes; with princes, men ſette foorth themſelues according to their eſtate, at home they vſe them-ſelues more homely. The married woman may, and muſt adorne her ſelfe in her huſbands preſence, when he deſireth it: but if she doe ſo in his abſence, one might aske her, whoſe

eyes she meant to pleaſe with that particular care?

3. The manner is to permitte more gallant ornaments to young maidens: becauſe they may lawfullie deſire to pleaſe manie, With intent honeſtlie to Winne one alone for holie marriage Nether is it eſteemed amiſſe that Widowes, which pretend marriage, decke vp them-ſelues handſomlie: ſo that they shew no lightnes or fondnes in their attire; for hauing alreadie been married, and charged With gouernement of a famiſie, and paſſed the moorning ſtate of widowhoode, they are held to be, and indeed should be, of a more ripe and ſetled iudgement. But as for thoſe which are widdowes indeed, not only in bodie, but in hart and purpoſe, no ornament better becometh them, then humilitie, modeſtie and deuotion: for if they intend to allure men With their brauerie, they are not true widdowes: and if it be not

their intention to allure men, why do they vse such instruments? He that will not receaue guestes in his inne, must pull downe the signe from his lodginge. Old folke be alwaies ridiculous, when they will play trickes of youth, for these follies are not to be tolerated, but only in young persons.

4. Be handesome Philotheus, and suffer nothing about thee to traile vndecentlie, or to sitt out of order: we dishonour them with whome we conuerse, to come into their companie in vncomelie apparell. But take heede withall of wantonnesse, curiosities: fooleries, & vanities. As farre as thou art able, keepe thy selfe alwaies on plaine simplicities side: for without doubt it is the greatest ornament of beautie, and the best excuse for a hard fauour.

5. Saint Peter aduertised young weomē especially, that they should not weare the tresses of their haire curled, friesled, toured, and tour-

mented, as now is the ordinary fashion: but if men should affect such fondnes in their owne lockes, thy should iustlie be stiled effeminate persons Euen vaine women, giuen to these toyes affectionalie, are counted scant of chastitie, or if they haue anie, it is not preceiued among so manie fooleries. They say they haue no ill meaning in it. But I replie (as I haue else where said) that the diuell hath enough in it alwaies.

6. I would haue my frinde whome I affect, to be apparelled best of all the companie: but yet with the least pompe and curiositie, and (as they commonlie say) that he were adorned with good cariage, comelines, and worthines. Saint Lewes saith in one worde, that one should be apparelled accordinge to his calling, so that graue and good men might not say, thou doest too much, nor young persons say, thou

doeſt too litle; but if yoūg heades wil not be content with handſomnes, let vs be contented with the iudgemnt of the wiſe.

Of talke. And firſt how to ſpeake of God.

CHAPTER XXVI.

1 PHyſiciās knowe the health and diſeaſes of a man, by looking vpon his tongue: and ſo truly our words be certaine ſignes of the qualities of our ſoules. By *thy words* (ſaith our Sauiour) *thou ſhalt be iuſtified, and by thy wordes thou ſhalt be condemned*: We haue our hand ſtill vpon the ſoare that grieueth vs, and our tōgue alwaies in that which delighteth vs.

2. Yf then God delight thee (Philotheus) if his loue poſſeſſe thee, thou wilt often talke of him in thy familiar diſcourſes, with thy neighbours, With thy frindes and With thy houshold ſeruants. For *the mouth of the iuſt, will meditate wiſdome, and his tongue wil*

speake iudgement. As Bees take nothinge into their litle mouthes but honnie: so should thy tongue be alwaies sweetned with God, thy lippes should alwaies be sugred with his praises: for so they say S. Francis was wont to lick his lippes after he had pronounced the holie name of God, drawing therby to his soule, the greatest sweetnes in the world.

3. But speake alwaies of God, as of God, that is reuerentlie, & deuoutlie: not to shew thy sufficiency, or to play the eloquent preacher, but with a sweet spirit of charitie and humilitie, distilling as much thou mayest (as it is said of the spouse in the Canticles) the delicious honnie of deuotion and diuine thinges, droppe, sometimes into the eares of one, sometimes of another, and still praying to God in the secret of thy hart, that it would please him to make this heauenly dewe, pearce to the very hart of them that heare thee,

4. Aboue all thinges performe this Angelicall office, mildlie, and ſweetly, not in manner of correction, but by way of inſpirations. For it is wonderfull how powerfullie a louelie and ſweet manner of pronouncinge good matters, draweth and allureth the hartes of the hearers.

5. Whenſoeuer therfore thou art to ſpeake of God, and of deuotion, do it not ſlightly by way of common talke, but with attention, and care: which I ſay, to take from thee a notable vanitie, that is to be found in manie that make profeſſion of deuotion: who at euerie occaſion abound in holie and feruourous words, vpon a kind of brauerie, litle minding in hart, that which they ſpeake with their mouthes: and after they haue ſpoken ſuch ſpiritual braueries, they imagine them-ſelues to be ſuch, as their great words ſeeme to make boaſt; which indeed is nothing ſo.

Of Courteſie in talke. and due reſpect of perſons.

CHAPTER XXVII

1. YF *any ſinneth not in word* (ſaith S. Iames) *he is a perfect man*. Beware thou let not fal any vnſeemelie word, for although it proceed not from thee with an ill intention, yet they that heare it, may interpret it farre otherwiſe. An vnſeemlie word ouerheard by a weake and feeble hart, ſpreadeth and enlargeth it ſelfe like a droppe of oyle, falling vpon a peece of cloth; and ſometime it ſo ſeazeth vpon the hart, that it filleth it with a thouſand, vncleane thoughts and imaginatiõs. For as the poiſon, which infecteth the bodie, entreth by the mouth: ſo the poiſon which intoxicateth the ſoule, entreth by the eare: & the tongue which produceth this poiſon is a murtherer, For although peraduenture the poiſon which it hath ſpitt foorth, hath not wrought its effect, be-

cauſe it found the harts of the hearers fortified with ſome preſeruatiue: yet there was no want of malice on his part to commit the murther. And let noe man excuſe him ſelf by ſaying, that he, for his part, thought no harme, for our Lord, who knoweth mens thoughts hath ſaid: *That out of the aboundance of the hart, the mouth ſpeaketh* And though we thinck no harme in doing or ſaying ſo, yet the deuil thincketh a great deale: and oftimes doth ſecretly make vſe of thoſe wicked words, to wound the hart of ſome feeble hearer,

2. They ſaye ſuch as haue eaten the hearbe called Angelica, haue allwayes a ſweet and pleaſant breath: and they that haue honeſtie & chaſtitie (which is the vertue of Angels) in their harts, haue their words alwaye pure, ciuill, and chaſt. As for indecencies and ſcurrilities, the Apoſtle will not once haue them named amõg vs,

assuring vs, that nothing *so much corrupteth good manners, as wicked talke.*

3. Yf the vnseemely Wordes be vttered cunninglie, With Wilie conceipts, or subtill curiositie then are they farre more venimous. For as a Dart, the sharper it is, the more easilie it pierceth our bodie: so the more sharpe and wittily, that a Wanton or vnseemly Word is couched in conuersation, the deeper it penetrateth into our hartes. And they that esteeme them-selues gallant fellowes, for multiplyinge such vnseemelie iestes in conuersations, know not indeed, wherfore conuersations, are ordained, for they should be like swarmes of Bees, gathered together, to make honnie of some pleasant and vertuous entertainment, and not like a multitude of Waspes, who come together to sucke an vnsauourie carriō. Yf any bad companion, speake some misbeseeming wordes vnto thee, de-

clare that thine eares be offended therwith, ether turning thy selfe to some other matter, or leauing the cõpanie, or by some other meanes, which thy prudence and discretion shall dictate vnto thee.

4. It is one of the worst conditions that a man can haue, to be a scoffer. God himself professeth extreame hatred against this vice, & hath made verie strange punishments alreadie thereof. Nothing is so contrarie to charity, and especiallie to deuotion, as the despising and contemning of our neighbour: but derision and mockerie, is neuer without this contempt, and therfore it is a grieuous sinne: so that the Doctours say with great reason, that scoffing and flouting, is one of the greatest offences that man can committ against his neighbour, by wordes: for other offences are cõmitted all waies with some respect, and interest of the offender, but this is donne onely of meere

dispight and contempt.

5. As for iesting wordes, which be spoken one to another, with modest and cheerfull myrthe, they proceede from a vertue called Eutrapelia by the Greeks, which we may call, good conuersation: by which we take an honest and pleasant recreation, vpon friuolous occasions, which humane imperfections do offer: onely this we must beware, least from this honest myrthe, we passe to immodest scoffing & flouting. For scoffing, prouoketh to a spightfull kinde of laughter, in cõtempt and disdainefull mockerie of our neighbour: but modest iesting prouoketh to laughter, by a simple confidence, and franck familiaritie, ioined with some wittie conceipt, without iniuring any man.

6. S. Lewis, when religious persons offered to talke with him after meales of great and highe matters: *It is not now a time to*

alledge textes (would he say) *but to recreate our spirits, with some merry conceipt, a quodlibeticall question: let euerie man talke of what he list.* Which this holy king was wont to say for the nobilitie sake, that were then about him, expecting the fauour of his maiesties amiable conuersation. But let vs so passe our time my Philotheus, in recreation, that we keep for all that, a certaine perpetuitie of deuotion.

Of Rash iudgement.
CHAPTER XXVIII.

1. *IVdge not, that your selues be not iudged,* sayth the Sauiour of our soules: *condemne not, and you shall not be condemned.* No, saith the holy Apostle; *Iudge not before the time, vntill our Lord do come. who will light the hidden things of darknesse. and lay open the secrets of harts.* O how displeasing be rashe iudgemēts vnto almightie God! Therfore are the iudgements of the children of

men rashe: & temerarious, because they are not iudges one of another, so that in iudging they vsurpe and arrogate to themselues, the office that is proper & peculiar to our Lord. They be rashe likewise, because the principal malice & wickednesse which is in sinne, dependeth of the intention and coumcells of the hart, which is a darke and vnsearcheable dungeon for our eyes. They be rashe because euery one hath enough to do to iudge his owne selfe, he neede not vndertake withall to iudge his neighbour.

2. Not to iudge others, and to iudge our selues, are two thinges equalie necessarie for vs, for as our blessed Lord forbideth vs the one, so his holy Apostle inioineth vs the other, saying: that *If we did iudge our selues we should not be iudged.* But ô good God, we doe quite contrarie: that which is forbiden vs, we

we ceaſe not to doe, iudging our neighbour at euerie occaſion: and that which is commanded vs, to iudge our ſelues, we do not ſo much as once thincke of

3. The remedies againſt this vice of rashe iudginge, muſt be applied according to the diuerſitie of cauſes, from whence rashe iudgements vſe to proceede. Some then there are of ſo sharpe and ſower a condition by nature, that whatſoeuer they receaue, turnes bitter in their harts, changing iudgement (as the prophet ſayeth) *into wormewood, neuer iudging their neigbour, but with rigour and bitterneſſe.* Such mē haue great need of the helpe of ſome ſpirituall phiſitian, that may teach thē how to vanquish this bitterneſſe of hart, which becauſe it is naturall vnto them, is hardly amended: And though in it ſelfe it be no ſinne, but onely an imperfection, yet is it verie daungerous, becauſe it cauſeth the vice of rash iudge-

ment to ragine in the hart.

4. Other some iudge rashely, not for harshnes of condition, but of meere pride, imagining that by diminishing and inppressing other mens honour, they aduance and increase their owne arrogant, and presumptuous spirits, which admire them-selues, and place themselues so high in their owne estimation, that they hold all men in comparison of them, to be abiect, base, and of no worth at all so sayd the fond Pharisey in the ghospell. *I am not as other men,*

5. Some there are that haue not in them this manifest pride, but onely of a vaine complacence or delight which they haue in their owne excellence, consider other mens imperfections, to tast (as it were) with more contempt, the contrarie perfections wherwith they presume them-selues to be endowed. This selfe-pleasinge conceipt is so secret, and so hard to be perceaued, that vnlesse one

haue

great insight in diseases of the soule, he can not discouer it: and them-selues that are sick of it, can not know it, vntill it be shewed vnto them.

6. Others there be, that to flatter, and excuse them-selues, and to mitigate the remorse of their owne guiltie consciences, gladly iudge other men faultie in the same vice, wherunto they feele them-selues to be addicted, as if the multitude of offenders made their sinnes lesse to be blamed. Many giue them-selues to iudge rashly of others, onely of a vaine pleasure which they take, to discourse, and prognosticate other mens humours, and behauiours, exercisinge their witts, at the cost of theire neighbours credit and good name. And if by mischaunce they chaunce to gesse a right in their iudgement, they wilbe so bold there after in like iudgementes, that one shall very hardly draw them from this follie.

7. Others iudge of passion, thinke-inge that best which they loue, ād that starke naught which they hate: sauinge in one case onely admirable, yet true, and dailie experienced, wherin the excesse of loue maketh mē iudge ill of that which they loue; A mōstrous effect, proceedinge allwaies from an impure and sensuall loue, troubled and sicke with iealousie, which as euerie mā knoweth, vpon a bare looke, vpon the least smile in the world condemneth the party beloued of disloialtie, or adulterie. To conclude, feare, ambition, and other such like defectiue passions and diseases of the minde, do ordinarilie contribute towards the breedinge of suspicious and rashe iudgementes.

8. But what remedies do we prescribe to this disease? There is an hearbe in Ethiopia, called Ophiusa, the iuice wherof being drunckе, maketh men imagin, that they see them-selues al enuironed

with horrible serpētes: so they that haue swallowed dowue pride, enuie, ambition, and hatred, imagin all thinges which they see, to be faultie and defectiue. These to be healed, must drincke wine made of Palmes, and these other must drinke as much as they can of the sacred wine of charitie, and it will purge them of these naughtie humours, which cause them to make such rashe and peruerse iudgemēts. Charitie feareth to meete with euill, so farre off is she from searchinge after it: When she meeteth with it, she turneth away her face, and maketh as if she saw it not, nay at the first noise of euill, she shutteth her eyes that she may not see it: and afterward with a holie simplicitie beleeueth, that it was not euill, but onely the shadow or likenes of euill. And if by no meanes she can excuse it, but euidently seeth it to be euill, she turneth away her sight, and endeauoureth presentlie to forget the.

ouglie shape thereof. Charitie is the soueraigne remedie against all euils, but especially against this.

9. All thinges seeme yealowe to their eyes that are sick of the Iaũders. and they say, to heale them, they must weare the hearbe Celydoma. vnder the plantes of their feet. The sinne of rashe iudgemẽt, is a spirituall iaunders, and maketh all thinges appeare reprehensible to their eyes that be infected therwith: he that wilbe cured of it, must applie the remedies, not to his eyes, nor to his vnderstanding, but to his affections, which are the feet of the soule. Yf thy affections be milde, & gentle, such will thy iudgment of things be: if thy affections be charitable the iudgement will also be charitable.

10. I present vnto thee three admirable examples; Isaac had said that Rebecca was his sister: Abimelech saw him playing with her; that is making verie much of her, and he iudged presently that

she was his wife: a naughtie eye would rather haue iudged her to haue been his ſtroumpet, or if she were his ſiſter, that he had been inceſtuous. But Abimelech, followed the moſt charitable opinion, that he could gather of ſuch an action. We muſt alwaies do the like (my Philotheus) as much as is poſſible, in cenſuring our neighbours actions: and if one action had a hundred faces we should alwaies caſt our ſight vpon the faireſt.

11. Our Lady was great with child, and S. Ioſeph perceaued it well enough, but becauſe on the other ſide, he ſaw her to be pure, holy, and of an Angelicall life, he could not beleeue that she came to be with child otherwiſe then became her ſanctitie, in ſo much that he reſolued to forſake her ſecretly, and leaue the iudgement of his innocencie to God. And though the appearance of the thing, was a violent argument, to

make him conceaue an ill opinion of the Virgin, yet would not he iudge her, leaſt he should iudge rashly. And why ſo? becauſe (ſaith the ſpirit of god) A iuſt man, when he can no longer excuſe nether the action, nor the intention of him whome otherwiſe he knoweth to be an honeſt man: yet will not he iudge of the matter, but wipeth the remembrance of it out of his minde, and leaueth it for God to iudge. Nay our bleſſed Sauiour vpō the croſſe, though he could not altogether excuſe the ſinne of them that crucified him, yet did he diminiſhe the malice of it, alleadginge their ignorance. When we cannot excuſe the ſinne it ſelfe, let vs at leaſt (according to our Lords exāple) make it worthie of compaſſion, attributinge it to the moſt tolerable cauſe we may, as to ignorance or infirmitie.

12. But what? may we neuer iudge of out neighbour? no vere-

ly, neuer. It is only God that iudgeth, euen when malefactours are iudged in publique tribunals. True it is, that he vseth the magistrats voice, to make himself the better vnderstood by vs: they be his interpretours, & ought to pronounce nothing, but what they haue learned of him, as being his oracles: But if they doe otherwise, following their owne passions, then it is they indeed that iudge, and consequentlie shalbe iudged. For men are forbidden, as they are men, to iudge any man.

13. To see or know a thinge, is not to iudge or censure it: for iudgement, at least according to the scriptures phrase, purposeth some true or apparent controuersie to be ended: and this is the reason of that manner of speeche in which our Sauiour saith, that they which beleeue not, are allreadie iudged; because there is no doubte of their damnation. It is not lawfull then to doubt of our

neighbour? It is not alwaies vnlawfull, for we are not forbidden to doubt, but to iudge: yet must we nether doubt nor suspect our neighbour, but when foree of reasons, & euident arguments, do cõstraine: otherwise euen doubts, and suspicions, are rashe and temerarious.

14. Yf some suspicious eye had seen Iacob kisse Rachell by the wel, or Rebecca receaue earinges and bracelettes at Eliezers hãdes, being a man vnknowne in that contrie: he would doubteleſſe haue thought ill of the two rare paternes of chastitie, but without sufficient cause or ground, for whẽ the action is indifferent of it self, it is rashe suspicion to draw a badde consequence from it, vnlesse manie circumstances giue force to the argument. It is also a rashe iudgement to drawe an argument from the action, to blame the person; of which we will by and by speake more clearly.

15. To be briefe, al men that haue diligent care of their conſcience, are not much ſubiect to make rashe iudgements of other mens matters. For as Bees in foggie miſtes, or cloudie weather, retire to their hiues, to buſie them-ſelues with honny: ſo the thoughtes of deuout ſoules, neuer wander abroade to cenſure or to marke the doubtfull and ſecret actions or intentions of their neighbour, but leaſt they ſhould by markinge them fall in danger of cenſuringe them, they retire them-ſelues by a carefull introuerſion (as ſpirituall men call it) into them-ſelues, there in the cloſet of their ſoules, to view and order the good reſolutions of their owne amendment.

1. It is the part of an idle and vnthriftie ſoule, to buſie her ſelfe in examininge other mens liues: excepted alwaies ſuch as haue charge of other, as well in commō wealthes, as in priuate families, and communities: for a great part

of the quiet of their consciences, consisteth in Watchinge diligently ouer the consciences of others Let such men doe that carefull dutie with loue and mildnes, and that done, let them keepe them-selues, to be at more tranquillitie, and safer from excesse in this matter.

Of Slaunder and back-biting.

CHAPTER XXIX.

1. RAshe iudgement, breedeth disquiet, disdaine, and contempt of our neighbours, pride and selfe conceipt, and a hundred other pestilent effects: among which back-biting, and speaking ill of other men, hath the first place, as the verie plague of all conuersations. O that I had one of the burning coales of the holy altar, to touch therwith the lippes of men, and take away their iniquities, and cleanse their sinne: imitating the Seraphin, that purified the mouth of the Prophet Esay, with a coale taken from the altar of God: for he that could bannishe slaunderous

lippes out of the world, would take away one of the greateſt cauſes of ſinne and iniquitie.

2. He that vniuſtlie robbeth his neighbour of his good renowne, beſides the ſinne committed: is bound to repaire the domage, though differentlie, according to the diuerſitie of ſlanders vſed: for no man can enter into heauen with other mens goodes: and amongſt all exteriour goodes, a good name is the moſt pretious. Slaunder is a kinde of willfull and perfidious murther: for we haue three liues, one ſpirituall, which cõſiſteth in the grace of God: another corporall, which cometh from our ſoule; the third a ciuill or morall life, which conſiſteth in our good name; ſinne robbeth vs of the firſt, death taketh from vs the ſecond, and an ill tongue depriueth vs of the thirde. Nay a ſlaunderous tongue at one blowe, committeth ordinarilie three ſeuerall murthers, he killeth

his owne ſoule, and his that hearkeneth to him, and taketh away the ciuill life of him whome hee ſlaũdereth: for as S. Bernard ſaith, he that detracteth, and he that harkeneth to the detractour, both of them haue the diuell vpõ them: but the one hath him in his tõgue, and the other in his eare. *They haue whetted their tongues like ſerpentes*, ſaith Dauid, ſpeaking of detractours: for as the ſerpentes tongue is forked, and double pointed, as Ariſtotle ſaith; ſo is a a detractours tongue, who at one time ſtingeth and poiſoneth the eare of him that heareth him, and the reputation of him whome he backe-biteth.

3. I charge thee therfore (moſt deare Philotheus) that thou neuer ſpeake ill of any man, directlie or indirectlie: neuer impoſe falſe crimes & fained faultes vpon thy neighbour: neuer diſcouer his ſecret ſinnes, nor exaggerate thoſe that are notorious, neuer inter-

prete in ill part his good worke: neuer denie the vertue and good parts which thou knowest to be in him, nor dissemble them malitiously, nor diminish them enuiously: for all these manner of waies, thou shalt offend God greeuously: but most of all by denying the truth to the preiudice of thy neighbour, or by accusinge him falselie, for it is a double sinne, of lyinge, and robbinge thy neighbour, both at once.

4. They that to speake ill of another, make prefaces of honour, excusing their intentiõs, or mingle secret and slie iestes, and the praises which they would seeme to recount of another, are the most venimous and mischieuous detractours of all. I protest (say they) I loue him with my hart, and for other matters, he is a right honest man: but yet one must tell the truth. I must needs say, he did ill to play so treacherous a part. She is a verie vertuous maiden (saith another)

but she was ouer-reached in such an occasion: and such like diminishinge additions, which are most ordinarily vsed. Seest thou not this slight of theirs? The archer drawing his bow draweth likewise the arrow as nigh to himselfe as he cā: but it is onelie to shoot it with greater force. It seemes the se men do draw their tongues to themselues, but it is only to let them ouershoot with greater violence, and pierce more profoundlie into the harts of the audience, or companie where they talke.

5. Detraction vttered in a iesting and scoffinge manner, is yet more wicked then the former. Seneca (they say) is not a present poison of it selfe, but slowe in working, and easilie remedied, but being taken with wine, it is remedilesse. So speaking ill of our neighbours, which would otherwise passe lightlie in at one eare, and out at another (as they say) sticketh firmelie in the remembrance of them

that heare it, when it is erattilie couched with some subtill and merrie quippe *They haue* (saith Dauid) *the venim of aspes vnder their lippes.* The stinging of the aspe is allmost without any feeling, & his venim at the first, breedeth a delectable kinde of itching, through which the entrailes & hart open them-selues, and receaue the poison, against which afterward there is no remedie.

6. Doe not say, such a one is a drunckard, although thou haue seene him drunck: nor he is an adulterer, though thou haue seene him taken in that sinne; nor, that such a one is an ineestuous person, because he hath bene once found in that crime: for one only act giueth not the name & title to a thing. The sunne stood still once in behalfe of Iosuas, victorie; & lost his light another time for our Sauiours death vpon the crosse: yet for all that, no mā wil say that the sunne is immoueable, or darksome.

Noah was once drunck, & Lot another time, and withall committed horrible inceſt with his owne daughters, yet nether the one, nor the other were drunckarde: nor was the latter an inceſtuous perſon. So Saint Peter was not a bloudshedder, though once he shed bloud: nor a blaſphemer, though once he blaſphemed. To beare the name of a vice or a vertue, one muſt haue frequented the actes therof, and gotten a habit of it: ſo that it is an abuſe of tearmes, to ſay, one is cholerike, becauſe we haue once ſeene him angrie, or a thiefe, becauſe he hath once ſtollen.

7. Although a man haue been a long time vitious, yet we incurre daunger of lyinge to tearme him a vitious man. Simon the leaper, called Marie Magdalen a ſinner, becauſe she had been ſo not long before: yet lied he, for she was then no longer a ſinner, but a moſt holie and bleſſed penitent, and

therfore

therfore our Lord himselfe tooke vpō him the defence of her cause. The presumptuous pharisey held the humble publican for a sinner, per-aduenture for an vniust oppresser, a fornicatour, or giuen to some other hainous vice: but he was foulie deceaued, for when he thought so badlie of him; at that verie time was he iustified.

8. Alas seing the goodnes of God is so great, that one moment sufficeth to obtaine and receaue his holie grace, What assurance can we haue, that he, who yesterday was a sinner, remayneth a sinner to day? The day past, must not iudge the day present: nor the present, iudge the day to come: it is onelie the last day, that iudgeth all daies. Thus we see, that we can neuer say a man is naught, without probable daunger of lying: that which we may say, in case that we must needes speake, is, that he did such a naughtie act, he lined ill such a time, he doth ill for the present:

but we may drawe no consequẽce from yesterday, to this day, nor from this day, to the morrow following.

9. Now though we should be wondrous careful, neuer to speake ill of our neighbour, yet must we take heed of the other extremity; into which some do fall, who to auoide ill speaking, commend and speake wel of vice. Yf thou meete with one that is indeed a slaunderer of his neighbour, doe not say, as it were excusing his vice, that he speaketh his minde francklie, and freelie. Of one that is notoriously vaine and arrogante, say not, that he is a gallant courtly gentleman: daungerous familiarities, must not be tearmed plaine & simple dealings; maske not disobedience, With the name of zeale; nor pride, With the name of magnanimitie, stile not lasciuiousnesse with the honest title of friendship; No, my deare Philotheus, thinck not that thou auoidest the vice of

ill speaking, by fauouring, flattering, & cherishing other men in their vices: but roundlie and freelie, speake ill of euill, and blame that which is blame worthie, for in so doing we glorifie God; so it be done with the conditions following.

10. To reprehend another mans faultes and vices lawfullie, it is needfull, that it be profitable to him of whom wee speake, or to them vnto whome wee speake. There be some, that recite before maydens, such and such, indiscreet priuities which be manifestlie daungerous. Others recount, some mans dissolute gestures, or wanton speeches, tending manifestlie to dishonestie: if I should not freelie reprehend this abuse, or that I should excuse it, these tender young soules who heare it, would take thereby occasion, to giue them-selues leaue to say, and to doe the like. Their profit them requireth, that I rebuke such

thinges freelie, before I sturre from the place, vnlesse I may prudentlie deferre this good office, to doe it with more deliberation, & lesse interest of them, of whome those thinges were recounted at an other occasion.

11. Moreouer it is requisite, that in some sort it belong vnto me to speake of that matter, as when I am one of the principall of the companie, and that yf I speake not, I would seeme that I approue their vices: But yf I be one of the meaner sort, then I must not vndertake to giue the sentence.

12. But aboue all it is requisite, that I be exact, and warie in my wordes, and not to vse one too much, as for example, if I blame the familiaritie of this young mā, and that young maide, and call it indiscreet and dangerous; O God (my Philotheus) we must hold the ballance verie euen, that we make not thinges heauier then they be indeede, although it be but the

waight of a graine. Yf in the fault I am to speake of, there be but only a bare appearaunce, I will say no more then so: if but a simple indiscretiō, I will giue it no worse name; if nether indiscretion, nor probable appearaunce of ill be in the matter, sauing only that some malicious spirit may thereby take occasion to speake ill, I will say nothing at all, or onely say the same.

13. My tongue so long as I iudge my neighbour, is like a rasour in a surgeons hands, that pretends to cut betweene the sinews and the veines: so the cut that I make with my tongue in censuring or reprehending my neighbours actions must be so warie, that I launce no deeper then needes, that I speake nether more nor lesse, then that which the thing it selfe indeed requireth. And in a word, be carefull to keepe this rule, that in reprehending the vice as it deserueth thou lose the person, in whome

it is, as much as discretion and ciuilitie teacheth.

14. True it is, that of infamous & notorious publique sinners, we may speake more freelie, so that still we declare in our wordes, the spirit of charitie and compassion, without all arrogācie or presumption, not taking delight in other folkes miseries, which is alwayes an affection proceedinge from a base and abiect hart. I except alwaye those that are denounced to be Gods enimies, and disloyall to his holie churche: for we may & ought in conscience, to disgrace, and debase all hereticall and schismatical sectes, and the authours of thē: it is charitie to crie against the wolfe, not only when he is among the sheepe, but whensoeuer we espie him.

15. Euery one is bold to take so much licence as to cēsure princes, and speake ill of whole nations, accordinge to the diuersitie of affections that men do beare them:

but thou (my Philotheus) muſt beware alſo of this defect: for beſides that God is offended therwith, it may raiſe thee vp a thouſand quarrels, from which thou canſt not deliuer thy ſelfe, without great vnquietnes.

16. When thou chaunceſt to heare any man ſpeake ill of another, procure if thou cáſt, to make his accuſation doubtfull: if thou canſt not doe that iuſtlie, endeuour to excuſe the intention of the partie cenſured: if that cannot be done nether; ſhew thy compaſſion toward his frailtie, cut off the diſcourſe bringinge the hearers in remembrance, that if they haue not offended in that ſort, that they are the more beholdinge to the grace of God for the ſame, and withall recall courteouſly the detractour to himſelfe: and laſtly if thou knoweſt any good of the party detracted, endeuour to ſet it forthe.

Other aduices and inſtructions to

obserued in Talke.

CHAPTER XXX.

1. LEt our Talke be courteous, francke, sincere, plaine, & faithfull, without doubledealinge, subtiltie, or dissemblinge: for though it be not good alway to tell the truth in all matters, and in all occasions: yet is it neuer lawfull to speake against the truth Accustome thy selfe neuer to lie wittinglie, and of set purpose, nether to excuse thy selfe, nor for any other cause, callinge alwaies to minde, that God is the God of truth. Yf thou chaunce to tell a lie, and canst handesomely correct it out of hande, ether by recalling it merrily, or by some good explication, doe it: a true excuse hath much more grace and force to giue satisfaction, then a lie neuer so smoothlie tolde.

2. Though sometime a man may prudentlie and discreetly disguise & couer the truth, by some artificial colour of speeche, yet must

that be vſed only in matters of importance, when the glorie and ſeruice of God manifeſtlie requireth it. Excepting onely thoſe occaſions, ſuch artificiall equiuocation is dangerous, for as holie Writt ſayeth: *the holy Ghoſt dwelleth not in a diſſembling and double ſpirit.*

3. No cunning is ſo much to be deſired as ſimplicitie; the wiſdome of the Worlde, ād ſubtilitie of the fleshe, belong to the children of this world: but the children of God, walke plainely, without going awrie, their harte is free frō all doublenes. *He that walketh* ſimply (ſayth the Wiſeman) *walketh confidently.* Lying, double-dealing, and diſſembling, are alwaies ſignes of a weake, and baſe ſpirit. Saint Auſtin ſayed in the 4. booke of his Confeſſions, that his ſoule, and his frindes ſoule were but one ſoule; and that his life was tedious vnto him, after the death of his frind, becauſe he

would not liue by halfes, and yet that for the selfe same cause he feared to die, least his frinde should die wholly in him These words afterward, seemed vnto him too artificiall, and affected, in so much that he corrected them in the bookes of his Retractations, censuring them with a note of follie.

4. Seest thou not Philotheus, what a liuely and delicate feeling, this holy & pure soule had of curious painted speeches? Surely it is a great ornament of a christian soule to be faithfull plaine, & sincere in talke: I haue said, I *will obserue and keepe my waies, that I may not offend in my tongue. Sett (ô Lord) a watch before my mouth, and a doore of strength & closenes to shutt my lippes, saith Dauid.*

5. It is an aduise of the holy kinge S. Lewes, to contrarie or gaine say no man, vnlesse it were ether sinne or domage, to let his wordes passe without contradi-

ainge them: and by this meanes, a man may be sure to escape all quarrelles and debates. But when necessitie constraineth to oppose thy opinion against another mãs, vse mildnes, warines and dexteritie, not seekinge to vexe his spirit, whome thou gaine-saiest, nor to confound him: for nothing is gained by sharpe reprehension, or too much stomack in contradictinge.

6. The auncient sages highlie commended them that spake litle, which is to be vnderstood, not of them that speake few words, but of them that vse not manie needlesse, and vnprofitable words: for in this matter of talke, We regard not so much the quantitie, as the qualitie, and in my opinion, we oughte for to flie both extreames. For to shew ones selfe a graue profound doctour, refusing to condescend to familiar talkes, vsed in honest recreations, argueth ether some distrust, or dis-

daine: And on the other side, to prate alwaies, ād giue nether place nor occasion vnto other men to speake their pleasure, smelleth ether of vaine glorie, or of follie and lightnes.

7. S. Lewis allowed it not for good manners, when one is in companie, to talke to anie man in secret, and in counsaile, principallie at the table: least he giue some cause to suspect, that he speaketh ill of others. *He that is at table* (sayth he) *in good companie and hath any good and merry conceipt to vtter, let him speake, that all the company may heare him. yf it be any thinge of importance, that he would not haue all men know, let him conceale it altogether, and tell it no man vntill the companie be dissolued.*

Of honest and commendable passetimes and recreations.

1. IT is sometimes necessary to ease our spirit, and afford it, and the bodie also, some kinde

of recreation. S. Iohn the Euangelist (as the deuout Gassianus reporteth) was vpon a time found by a huntsman, to haue a Partrige in his hande, and to make much of it, and play with it for his passetime: the huntsman demanded wherfore he, a man of such qualitie, tooke delight in so low and base a recreation; Well said S. Iohn, and wherfore doest not thou carie thy bow alwaies bent, marrie (quoth the huntsman) least if it should be alwaies bent, it would loose its force and strength, when it should be needfull. Wonder not then at me (replied the blessed Apostle) if I cease a litle from the rigour and attention of my spirit, to take a litle rest and recreation, that after this small ease, I may after employ my selfe more earnestlie in contemplation of higher matters. It is doubteless a great vice to be so rude and sauage, as nether to allowe onesselfe, nor to suffer any other, to enioy some kinde of law-

ful passetime, and recreation.

2. To take the ayre, to walke, and talke merrily and louingly together, to play on the lute, and other such instruments, to sing in musicke, to goe a hunting, are recreations so honest, that to vse them well, there needes but ordinarie prudence, which giueth euery thinge, due order, place, season, and measure.

3. Those games in which the gaine gotten by them, serueth for a price and recompēce of nimblenes of the body, or industry of the minde, as *tēnis, baloone, stoole-bale, cheste, tables, running at the ringe*, be of them selues good & lawfull: only excesse is to be auoided, either in the time emploied vpon them, or in the wager that is plaide for: if too much time be spent in these disportes, they are no more recreation, but an occupation, not easing either bodie or minde, but wearyinge the one, and dullinge the other. After fiue or six houres spent

at cheſſe, who is not altogether wearied in ſpirit with ſo much attention?

4. To play a whole afternoone at tennis, is not to recreate the body, but to tire it. Againe if the wager which is plaid for, be of ouer-great valew, the affections of the gamſtirs grow out of ſquare: and beſides it is an vniuſt and vnreaſonable thinge, to lay great wagers vpon ſuch ſlight induſtries, ſo vnprofitable, and ſo litle praiſe-worthie. But aboue all Philotheus, take heede thou ſet not thy affection vpon theſe diſportes, for how lawfull ſoeuer any recreation be, it is a vice to ſet the hart vpō it: not that thou shouldeſt not take pleaſure in ſportinge, for without pleaſure there can be no recreation: but that thou shouldſt not ſo place thy hart vpō theſe paſſetimes, as to be alwaies deſirous of them, and not to be content without them.

Of Daunceing and some other passe times which are lawfull, but dangerous withall.

CHAPTER XXXII.

1. DAunces of their owne nature be thinges indifferent, and may be vsed ether well or ill, but as they are ordinarily vsed, they incline and leane much to the worser side, and consequently are ful of danger and perill. They are vsed by night, in darkenes, and obscuritie: and verie easy it is for the workes of darkenes, to slippe into a subiect, so apte of it selfe to receaue its accidents. The greateſt part of the night is spent in them, so that by late watchinge men are faine to sleepe out the morninges, and by consequence, the meanes to serue God. In a worde, it is alwaies follie to chãge the day into night, light into darkenes, and good workes into fond fooleries; Eache one that cometh to daunce, bringeth with him his heade brimful of vanitie:

and

and vanitie is so great a disposition to naughtie affections, and to dangerous and reprehensible loues, that such badde fruicts with great facilitie, are engendred in these dances.

2. I may say of dances (Philotheus) as the physicians doe of mushroms, or toad-stooles, though many do eate them for dainties, yet (say they) the best of them are nothing worth: and I say likewise, that though dances are much frequented, the best of them are not very good. They that will needes feede on so vnprofitable a dishe as mushroms are, procure that they be excellente well-drest: if by no meanes thou canst excuse thy selfe by reason of the companie in which thou art from dancing, see that thy dance be well ordered. But how must it be well ordered? With modestie, seemelines, and honest intention.

3. Eate but seldome, & in litle quantitie of mushroms (say the

phyſitians) for if they be oftimes eaten, and in great abundance, be they neuer ſo wel dreſſed, the quantie of them becõmeth venim in the ſtomacke. Dance litle at a time, and verie ſeldome Philotheus, for otherwiſe thou putteſt thy ſelfe in danger to affect ouer much this exerciſe, ſo perillous, and apt to breede ſuch badde fruicts in the ſoule, as we euen now mentioned.

4. Mushroms accordinge to Pliny, being ſpongie, and full of wide pores, draw vnto them verie eaſilie, all infection neere them, in ſo much that if they be nigh ſerpents and toades, they receaue venim from them, which is the cauſe we call them toad-ſtooles: Dancinge ſports in night aſſemblies, do ordinarilie draw with thē theſe vices & ſinnes, which commonly raigne in one place, quarelles, enuie, ſcoffing and wanton loue; and as theſe exerciſes doe open the pores of the body that vſeth them, ſo they

open the powers of the soule, and if anie serpentine cõpanion, breath into their eare some wantõ or lasciuious worde, or some loue-toy; if some Basiliske or Cokatrice, cast an amourous eye, an vnchast looke, the hart thus opened, easilie entertaineth these poisõs. O Philothe, these impertinent recreations, are ordinarilie dangerous; they dissipate the spirit of deuotion, weakẽ the forces, make charitie cold, and stir vp in the soule, a thousand sortes of euill affections: and therfore it is, that they are to be vsed with great discretion.

5. Aboue all, the phisicians prescribe, that after Mushroms, we should drincke good wine; & I say, that after dancinge, it is behouefull to vse good and holie considerations, to hinder those dangerous impressiõs, which the vaine delight takẽ in dancinge, may haue left in our minde. Thincke then, 1. That whilst thou wast busied in this idle exercise, manie soules did burne in

hell fire for sinnes committed in dancinge,, and by the occasion of the time and place, and companie, and other circumstances which dancinge bringeth with it 2. Many religious, & deuout persons, at that verie time in the presence of God, did singe his heauenly praises, and contẽplated his diuine goodnes. And how much more happily was their time spent in praying then thine in dancing. 3 Whilst thou dãcedst merilie, many soules, deceased out of this world in great anguish and dread of conscience, manie thousand mẽ and women suffered great dolours, diseases, and pãges in their beds, in hospitals, in the streetes, by the goute, the grauell, burning feuers, canckers, and infinite sortes of miseries. They had then no rest, and thou hadst then no compassion of them. And thinckest thou not, that one day perhapes thou shalt sighe while others dance, as thou hast now danced while others sighe? 4. Our

Lord, our Ladie, the Angels, and Saints, beheld thee while thou dauncedst, how deerlie did they pitie thy poore soule, that was busied in so vnprofitable an entertainement?

6. Alas, while thou wert thus mispendinge thy golden leasure, which might haue been farre better emploied, time passed away, and death drew nigh, and mocking (as it were) thy indiscreet passetime, inuiteth thee to his dãce, in which the sighes of thy frindes shall seru: for well tuned vialles; where thou shalt giue but one turne from life to death, This dance is the true passetime of mortall men, for in it wee passe in a moment from time to eternitie of vnspeakeable ioyes, or intolerable paines: I haue sett thee downe these few considerations: God will suggest many other vnto thee to the same effect, if thou feare him truly.

The time to Sport and Dance.

CHAPTER XXXIII.

1. TO Sport and Dance well and lawfullie, requires that we vse these delightes for recreation of our mindes, and not for any affection we beare to the sportes themselues, that we continue them but a short time, and not till we be wearied and dulled therwith, that we exercise thē but seldome; and not euery day, for otherwise we turne recreation into an occupation.

2. But in what occasions may a man vse Dancing and Sportinges? The iust occasions of indifferent disportes are most frequent: occasions of vnlawfull are verie rare, and such games are much more blameworthie and dangerous. But in one worde, the lawfull time and occasion of Dancing and Sporting is, when prudence and discretion telleth thee, that thou must condiscend to giue contentment to the honest company in which thou shalt be in conuersation For indiscreet condescendence is a

braunch of charitie, and maketh indifferent thinges to be meritorious, and dangerous thinges to be tolerable, and taketh many times malice away from thinges that otherwise would be badde: which is the reason that games of hazard, which otherwise would be reprehensible, are not so, when iust condescendence doth lead therunto.

3. I receaued great comfort in hart to read in the life of blessed Charles Borromæus, the holy Bishop of Millan, that he condescended unto the Suissers incertain thinges, in which otherwise he was very seuere: and that the blessed Ignatius of Loyola, being desired to play, accepted of it. S. Elisabeth of Hungarie, was wõte to sport herself, and be present at assemblies of passetime, without hurte of her deuotion: which was so deeply rooted in her soule, that as the rockes about the lake of Rietta, do increase by the washing and beating of the waues; so

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her deuotion increaſed among the pompes and vanities of the court, where vnto her high eſtate expoſed her. Theſe were great fires, and of ſuch property, as to increaſe with the winde, where as litle flames be ſoone blowne out, if we carie them not couered.

To be Faithfull and Conſtant in great and ſmall occaſions.

CHAPTER XXX.V.

1. THe ſacred ſpouſe in the Canticles ſaith, that his ſpouſe had rauished his hart with one of her eyes, and one haire of her head. Among all the exteriour partes of mans bodie, none is more noble, for the artificiallnes of the making, or the actiuitie, then is the eye; none more baſe thē the haire. The meaning then of the diuine ſpouſe is, to giue vs to vnderſtand, that he accepteth not only the great workes of deuout perſons, but euen the ſmalleſt and leaſt: and that to ſerue him well, and accordinge to his will, is to take great

care in great and litle peeces of seruice, in lowe and in loftie things; and that equallie in both kindes, we may (as it were) robbe him of his hart.

2. Prepare thy selfe then (my Philotheus) to suffer manie great afflictions, yea and martyrdome it selfe for our Lord: resolue thy selfe to giue vp vnto him, al that which thou esteemest most pretious, whensoeuer it pleaseth him to demand it, father, mother, husband, wife, brother, sister, children, thine owne eyes, and thy life to: thy hart must be ready to yeeld him vp all these thinges at a becke. But as long as his diuine prouidence sendeth thee no afflictions so sensible and heauie, that they require not thine eyes, at least giue him thy haire: I meane, suffer meekly and louinglie litle iniuries, small offences, ād pettie domages, which dailie happen vnto thee. For by such litle occasions employed for his loue, thou shalt

Winne his hart Whollie, and make it thine oWne.

3. The headach, the toothache, the rheume, a checke of thy husband or wife, the breakinge of a glaſſe, loſſe of a paire of gloues, of a ieWell, of a handkerchief, a frũpe or mocke patiently borne, a litle violence offered to thy ſelfe in goinge to bedde ſoone, and riſing earlie to ſerue God, and communicate, a litle shame ſuſtained for doinge ſome actions of deuotion in publique; to be brieffe, any ſuch ſlight occaſions of patience & ſufferance, taken & embraced for the loue of God, do infinitly pleaſe his diuine goodneſſe, Who for one glaſſe of Water, hath promiſed & prepared heauen to his ſeruants. And becauſe theſe occaſions offer them-ſelues euery moment, they are great inſtruments to heape vp ſpiritual treaſures, if they be well imploied.

4. When I read in the life of S. Catherin of Siena, ſo many raptes

and eleuations of her ſpirit, ſo many wiſe ſayings, and godly ſermons made by her: I nothing doubt, but that with this faire eye of contemplation, she rauished the hart of her heauenly ſpouſe. And I receaue no leſſe cõfort, when I find her in her fathers kitching making the fire, turning the ſpitt, dreſſing meate, kneading bread, & doing all the loweſt and baſer offices of the houſe, with a courage full of louing delight in her God; and I eſteeme no leſſe the lowlie meditations which she made in the midſt of theſe abiect offices, then the extaſies and heauenlie viſions which she had ſo often, which peraduenture were giuen vnto her, only for recompence of this humilitie and abiection.

5. As for her meditations, they were ſuch as follow, When she prepared meat for her father, she imagined that she prepared it for our Lord, like another Martha, and that her mother was in place of

our blessed Ladie, and her brethren in steed of the holie Apostles: in this sort encouraging her mind to serue all the court of heauen, and imployinge her selfe most delightfully in such humiliations, because she knew it was Gods will. I haue set downe this example (my Philotheus) that thou maist knowe of what importance it is, to direct well all thy actions, be they neuer so base, to the seruice of his diuine maiestie.

6. Therfore my counsell is, that thou imitate this courageous woman, whome the wise king Salomon so highlie commendeth: she sett her hãdes (as he saith) to great, important, and magnificent things: and yet disdained not to lay hold on the spindle and rock. Put thou thy handes to great thinges, exercisinge thy selfe in praier and meditation, in frequenting the Sacramentes, to engender the loue of God in thy neighbours, and to stirre vp good inspirations in their

ſoules, and in a worde, to do great and excellent good workes, accordinge to thy callinge.

7. Forgette not for al that the rock, and ſpindle, that is the practize of lowlie actions, and humble vertues, which like ſmall flowers, growe at the foote of the croſſe, as to ſerue the poore, viſit the ſicke, to haue care of thy family, with the workes belonging therunto, to vſe all profitable diligence, to auoide idlenes, amidſt all theſe actions enterlace ſuch deuout conſiderations, as S. Catherin of Siena did in her mortifications.

8. Great occaſions of ſeruinge God preſent them-ſelues but ſeldome; leſſer occaſions offer themſelues euery daie: *and he that shalbe trusty in small matters* (ſaith our Sauiour) *shalbe established ouer great thinges* Doe euerie thing thē on the name of God ād euery thing wilbe wel done: whether thou eateſt or drinckeſt, ſleepeſt, or wakeſt, be it in recreatiō or buſineſſe,

ſo that thou handle thy matters well, and hauinge alwaies an eye to God, pleaſure and will, thou shalt profit much before God, dooing all theſe thinges, becauſe that Gods will is that thou doe them.

That we muſt keep our ſoule Iuſt and reaſonable in all her actions.

CHAPTER XXXV.

1. VVe are not men, but through the vſe of Reaſon, and yet is it a rare thinge to finde men that are reaſonable indeed: for commonlie ſelfe loue maketh vs ſwarue from reaſon, conducting vs vnawares, and almoſt without our knowledge or feeling, to a thouſand ſort of ſmall, yet dangerous, vniuſt and vnreaſonable actions; which like the litle foxes in the Canticles, roote vp the fruictfull vines; for becauſe they are litle, mē take no great heed of them: and becauſe they are many in number, they lette not to doe harme enough.

2. Theſe thinges which now I recken are they not vniuſt, & againſt true reaſon? We accuſe our neighbours vpon euerie light occaſion, and excuſe our ſelues in all things; Wee would ſell verie deere, ād buy verie cheape: we deſire that iuſtice ſhould be exequuted in another mans houſe, but mercie & clemencie in our owne. Our worde muſt be taken in good part, and yet we are captious and cauill preciſely at other mēs ſpeaches. We would haue our neighbour leaue vs his goods for our monie: but is it not more reaſonable, that he ſhould keepe his goods, leauing vs our monie? We are diſcontented with him, becauſe he will not helpe vs to his owne incommoditie: is it not more reaſon we ſhould reprehend our ſelues, for deſiring to hinder his commoditie?

3. If we affect one kind of exerciſe, we diſcommend all other: & controule and condemne all that diſpleaſeth vs. Yf any of our infe-

riours haue no great good grace in his person or actions, or that we haue a tooth against him, doe he what he wil, and doe he it neuer so wel, we take it ill, and neuer cease to contristate him, and to be alwayes readie to chalenge him. Contrariwise, if any be acceptable to vs, and seeme to vs of a good grace and cariage, he can do nothing so disorderly, but we will excuse it.

4. There are many vertuous children whome their father and mother scarce abide to looke vpon, because of some bodily imperfection: and manie vicious that are their parents minions, and are cockered vp daintlie, onelie for some corporall well fauouredneſſe. In all things we preferre the riche before the poore, although they be nether of better condition, nor more vertuous, nay we preferre him that hath the gayeſt clothes. We will haue our owne due exactly, but others muſt be courteous in de-

in demanding their due of vs; Wee keepe our ranck and place very precisely, but would haue other men humble & condescend, we complaine easilie of others, but will heare no complaints of our selues: That litle which wee doe for other men, seemes in our eye and iudgement verie much, but whatsoeuer seruice or good-turne an other man doth to vs, it seemes to our sight in a maner nothinge. In a worde, we are much like the Partridges of Paphlagonia, which are saied to haue two hartes; for to our selues and in fauour of our owne righte, we haue a harte that is sweete, benigne, & liberall: but to our neighbour a harde, seuere, and rigorous harte. We haue two sortes of balaces, the one to weigh our owne commodities, with all aduantage possible; the other to weigh with all dis-aduantage, what we deliuer to our neighbour. And as the scripture sayeth, *deceptfull lippes haue spoken in hart*

& hart, that is to say, they haue two hartes, and two weights. To receiue a heauie and full weight, and to deliuer a lighte and skant weight, which is abhominable before God.

5. Philotheus obserue equallity and iustice in all thy actions, imagine thy selfe in thy neighbours place, and him in thine, and so shalt thou iudge arighte. When thou sellest, thincke thy selfe the buyer, and buyinge, proceede as if thou were the seller, for thus thou wilt be sure to deale iustly in all thy bargaines and contracts. All these inequalities I confesse are light, and binde not to restitution, because we exceede not the limittes of that rigour which we may lawfully vse in fauour of our owne righte: yet notwithstanding they are great defects of reason, and charitie, and consequently binde vs to procure the amendmēt therof especiallie since the thinges which we forsake in this amend-

ment, are but meere trifles. For What doth a man leese by liuing gentlemanly, nobly, courteously, With a royal, free, and liberall hart?

6. Let this then be thy particular care Philotheus, to examine thy hart, and see whether it be so affected towardes thy neighbour, as thou Wouldst haue him affected toward thee as if thou Wert in his place: for in that standes the trial of true reason. Traianus the Emperour, being blamed by his faithfull frindes, for making the imperial maiestie (as it seemed to them) too familiar and common: verie well, quoth he, and why should not I shew in my selfe beinge Emperour; such an affection to euerie man in particular and priuate man, as I my selfe, if I were a particular would desire to finde in my Emperour?

Of Desires.
CHAPTER XXXVI.

1. EVery one knoweth, that he must in noe sort desire any

thing which is naughtie and vicious: for the desire of euill, maketh vs euill. But I say more vnto thee, Philotheus, desire not in any case those things, which be dãgerous to the soule, as dancing, gaming, and other such pastimes; nor honours and places of charge; no nor admirable visions, nor heauenly extasies, for all these thinges are much subiect to vaine glorie, and deceit.

2. Desire not things which are farre off from thee, that cannot come to passe according to thy desire, but after some long time, as many doe, who therfore do wearie and distract their hartes vnprofitably, and put them-selues in danger of great disquiet. Yf a young man desire much to be prouided of some great office and charge, before the time be come, to what purpose serueth this desire of his? if a married woman desireth to be a nunne, to what purpose? if I desire to buy the goods of my

neighbour, before he desire to sell the. loose I not my labour in such a fruitlesse desire? If being sore sick, I desire to preach or to say Masse, or to visit others that be sicke, and performe other exercises of men that be in perfect health; be not these vaine desires, since it is not in my power to bring them to effect? And yet besides this vanitie of these vnprofitable desires, they occupy the place of other better desires which I should haue, to be patient, resigned, wel mortified verie obedient, meeke, and milde in aduersities, which is the thing that God wils that I should practize at that time; but we admitt as fond desires as women great with child, that long for cherries & strawberies in autumne, & for freshe grapes in the springtime.

3. I can not approue in any sort, that men addicted to one kinde of estate and vocation, should desire any other kinde of life, then that which befitteth their calling, or

busie them-selues in exercises incompatible with their present condition: for such desires distract the hart, and altogether destroy the necessary occupations belonging to their estate. If I desire the solitarie life of a Cartusian, I doe but lose my tyme, for these desires occupie the time and place of those, which I should haue for the well employinge of my selfe in thinges belonginge to my present office. No surely, I would not that men should be still desiring better wittes, better iudgements, for these desires are but vaine, and only serue to hinder those thoughtes & cares, which euery one should haue of betteringe those partes which God almighty hath already endued him withall. No, I would not that one should desire better means to serue God almighty, then those wich he hath allreadie, but that he labour and endeauour to emploie these well and profitablie. This indeede is to be vnderstoode

of desires, that, as it were, stil possesse the harte; for simple wishes if they be not too frequent, doe no harme or hinderaunce.

4. Desire not further crosses and afflictions, but according as thou hast found thy selfe disposed and able to beare those which God almightie hath allreadie sente thee. If a lesse iniurie we cannot indure without repininge, were it not vaine and foolish to desire martyrdome? About obiects imaginarie, and such thinges as shall neuer come to passe, our enemie moueth to great and magnanimous desires, and all to the ende of auertinge vs from the consideration of thinges present, wherein (how meane soeuer) we might exercise our selues with greate profitte. We imagine combatts with the terrible monsters of Afrique, and in the meane time, for want of care and heede, suffer our selues in effect to be vanquisht and slaine, by the poore snailes that lie in our waie.

5. Seeke not after temptations, for that were temeritie and rashnes; but prepare thy harte to expecte them courageously, and to receaue them when God permittes them to come.

6. Varietie of meates (especially if the quantitie be greate) doe allwaies ouercharge the stomacke, yea if it be weake, ouerthroweth it. Ouercharge not thou thy soule with multitude of thoughts: not worldly, for these will be thy vtter ouerthrowe: nor yet spirituall, for they will molest thee.

7. When the soule is purged, and discharged of her ill humours, she feeleth in her selfe, an earnest appetite of spirituall delightes, and like a hũgerstarued person, setteth her desire vpon a thousand sortes of exercises of pietie, of mortification, of pennance, of humilitie, of charitie and prayer: my Philotheus, it is a good signe to haue so good an appetite, but consider discreetlie, whether thou canst well

diſgeſt all that which thou deſireſt to eate. Then take aduiſe of thy ghoſtly father, which of al theſe many holy deſires, may preſently be put in execution, and make thy vttermoſt profit of them: And that done, God will giue thee other good deſires, which thou maiſt exequute in their time and ſeaſon: and ſo thou shalt not looſe thy time in nourishinge vnpoſſible, and vnprofitable deſires.

8. Yet my meaning is not, that one should reiect all good deſires, whatſoeuer: but that one should endeuour diſcreetly, to produce and proſequute them euery one in their due order: ſo that theſe good purpoſes, which cannot preſently haue their effect, be (as it were) locked vp in a corner of our hart, vntill the time come, in which they may be brought to iſſue and practize. In the meane ſeaſon, while thoſe deſires expect their time, procure to effectuate thoſe which be already ripe, and in their

seaſon. And this aduiſe is not only true in ſpirituall deſires, but euen in worldly purpoſes, in which likewiſe if order be not kept, they themſelues can neuer liue in quiet and contentment.

Aduertiſments for thoſe which are maried.

CHAPTER XXXVII.

1. *Mariage is a great Sacrament, I ſay in Ieſus-Chriſt and in his Churche; it is honorable to all, amongſt all, and in all*: that is, in all the partes and circumſtances therof; to all, becauſe euen the virgins them-ſelues ought to reuerence it with humilitie: amongſt all, becauſe it is equallie holy in rich, and in poore: in all, becauſe the beginninge, the ende, and intention, the commodities and profitts, the forme and matter of it, all are holie. Marriage is the nurſerie of Chriſtianitie, which peopleth the earth with faithfull ſoules, to accomplishe the number of the elect in heauen:

so that the conuersation of all the rights and lawes of the holy estate of wedlocke, is most necessarie in the common wealth, as the spring and fountaine of all these riuers.

2. Would to God that his most deere Sonne were inuited to all marriages, as he was to the marriage in Cana; for then the pretious wine of blessing and consolation would neuer want: and if in ordinarie weddinges we find but a litle of that sweet wine, it is because Adonis is inuited to the wedding feast, in steed of our Sauiour, and Venus in steed of our Ladie. He that would haue his lambes faire and parti-coloured, as Iacobs were, must imitate his industrie, and present parti-coloured roddes to the Ewes when they assemble to conceiue: and he that would enioy a happie successe of his mariage, should alwaies place before his eyes the sanctitie, and excellence of this Sacrament. But alas insteede of these, ordinarilie we

see arriue a thousand disorders, in pastimes, feastinge, and vnseemly talking: and therfore no meruaile, if the successe of their marriages be disordered.

3. Wherefore I exhort all those which are in the holie estate of Wedlocke, that they loue one another with that mutuall loue, which the holy Ghost commendeth so much in the scripture. It is not enough to say to married folke, that they should loue one another with a natural loue, for so do the Turtle doues: nor with a humane loue, for the verie painims haue well practised that sort of loue: But I say with the great Apostle: *You that are married, loue your wiues, as Iesus-Christ loued his Church. And you wiues, loue your husbands, as the Church loueth her sauiour.* It was God that brought Eue to our first father Adam, and gaue him her for his wife: it is also the selfe same God,

 with his inuisible hande, hath

ried the knot of the holie band of your marriage, and hath giuen you power one ouer the other: why then should you not one cherish the other, with a holy, supernaturall, and diuine loue?

4. The first effect of this loue, is the Inseparable vnion of your hartes. Two peeces of firre-tree glued together, cleaue so fast one to the other, that you may sooner breake the whole peece in any other place, then in that part in which they were glued. But God ioined man to woman in his owne bloud, for which cause this vnion is so strong, that rather the soule should forsake the bodie, then the husband be separated frō his wife: and vnderstand this inseparable vnion, which I speake of, not only of the bodie, but principallie of the soule, and sincere affection of the hart.

5. The second effect of this loue, is Inuiolable loyaltie of the one partie to the other. In old time

men vſed to engraue their ſeales vpon the ringes Which they wore continuallie, as the holie ſcripture it ſelfe doth teſtifie: and from this cuſtome of antiquitie, may We draWe a fit interpretation of the ceremonie Which holie Church vſeth in the Sacrament of mariage. For the prieſt haleoWing the Weddinge ringe, and giuinge it firſt to the man, proteſteth that this holy Sacrament ſo ſealeth and cloſeth his hart, that neuer after the name or loue of anie other Woman, may laWfullie enter into it, ſo long as ſhe liueth, Whome God hath giuen vnto him And the husband preſently putteth the ringe vpon his Wiues finger, that ſhee likeWiſe may vnderſtand, that her hart is noW ſealed and ſhutt vp, from the loue or thought of any other man, ſo long as he liueth, Whom there our Sauiour giueth vnto her.

6. The third fruit of matrimoniall loue, is, the Lawfull generation, and the carefull education of

children. It is an inexplicable honour to you that are maried, that God by his omnipotent power, determininge to multiplie reasonable soules, which might praise him for euer, would make you as it were his fellow labourers in so worthie a worke, giuing you the priuiledge and honor to engender bodies, into the which he distilles the new created soules, like celestiall droppes into the bodies.

7 Conserue then, you husbands, a tender, constant, & harty loue towards your wiues: for therefore was the woman taken from the side of man, and next his hart, that she should be beloued of him hartelie and tenderlie. The infirmities of your Wiues, corporall or spirituall, must not prouoke you to any disdaine or loathing of the, but rather to a sweet and louely compassion; since God therfore created them, that dependinge alwaies on you, you should therby be more honoured, and respected;

and that you should haue them in such sort for your companions, that neuertheless you should be their heades and superiours.

8. And you, ô Women, loue your husbandes tenderlie and hartelie; but let your loue be full of respect, and reuerēce: for therfor did God create thē of a sex more vigorous & predominant; therfor did he ordaine, that a woman should be a portion of man, bone of his bone, and flesh of his flesh; and that she should be made of a ribbe of his, and taken from vnder his arme, to teache her, that she should be vnder the hand and guidinge of her husband. And holy scripture verie straightlie recommendeth vnto you this subiection; Which notwithstanding the selfe same scripture maketh sweet and delectable vnto you, not only aduising you to accept therof with loue and affection, but prescribing also vnto your husbands how they should exercise their authoritie and commaund

maund ouer you, with all patience, meekines, and gentle sufferance: *Husbands* (saith S. Peter) *behaue your selues discreetlie towards your wiues, as weaker vessels, bearing them honour and respect.*

9. But while I exhort you more & more to increase this holy mutuall loue, which you owe one to another, beware you chaunge it not into iealousie. For as wormes breed ordinarilie in the ripest and delicatest apples: so manie times it happens, that iealousie groweth from ardent and excessiue loue, betweene man and wife, and marreth and corrupteth the verie pith and substance of the holie state of Wedlocke, breedinge by litle and litle, troublesome braules, dissentions, and deuorcementes. This iealousie hath no place where mutuall loue is grounded vpon true vertue: and therfore it is an infallible marke of a loue, in part at least, grosse and sensuall, which hath mette with a weake and im-

constant vertue, and subiect to mistrust and suspect. And it is a very vaine boastinge of loue, to make it seeme greate by being iealous: for iealousie may wel be a signe of great and ardent loue, but not of pure, perfect, and constant amitie: for the perfection of friendship and true loue, presupposeth the assured foundation of true vertue, and iealousie presupposeth the vncertaintie of the same.

10. Yf you desire, ô husbandes, that your Wiues be faithfull vnto you, giue them a lesson of this loyaltie by your oWne example. *With what face* (saith S. Gregory Nazianzen) *can you exact chastity of your wiues when you your selues liue vncleanly? how can you require of them that which you giue them not? Will you haue them chast in deed? behaue your selues chastly: And* (as Saint Paul sayth) *let euery man* knowe. *how to possesse his owne vessell in sanctification.* For *if contrary to this doctrine of the A-*

Apostle, you your selues teach them loose behauiour, and wanton trickes, no maruaile if you receaue dishonours by losse of their honestie: But you ô women, whose honour and reputation is inseparably ioyned with your honestie & chastitie, be iealouse (in a manner) of this your glorie, and suffer no kinde of wantonnesse to blemish your credit and estimation.

11. You that desire to haue the name and merit of chast and worthie matrons, flie all kinde of assaults, all manner of courting, be it neuer so litle: suffer not any wanton gestures nigh you: suspect him, whosoeuer he be, that commendeth your beautie, and good grace: for he that earnestly praiseth marchandise which he is not able to buy, giues a shrewd suspicion, that he meaneth to steale it. But if iointlie with praises of your beautie, any man discōmend your husbandes, detest him as one that offereth you hainous iniurie

for it is euident that ſuch an one, not only ſeeketh your ruine and ouerthrow, but accounteth you al-readie halfe ouercome: becauſe we ſee ordinarilie, that the bargaine is halfe made with the ſecond-man, when the firſt diſpleaſeth the marchant.

12. Gentle-women as wel in times paſt, as now a daies, woare manie pearles in their eares, delighted (as Plinie thought) with the prettie ratling noiſe which they make, in touching one another. Why they woare them I care not. I thinck verilie Iſaac, that great ſeruant and friend of God, ſent pretious earrings, as the firſt pledg of his loue, to the faire and chaſt Rebecca, as a myſticall ornament, betokening that the firſt part which a huſband should take poſſeſſion of in his wife, muſt be her eares, which his wife should loyallie keepe onely for her huſbādes vſe, to the end that no ſpeech or rumour should enter therein, but

onely the ſweet amiable ſounds of honeſt and chaſt wordes, which are the orient pearls of the holy ghoſpell: for we muſt allwayes remēber that which before I haue ſayd, that our ſoules are empoiſoned by the eare, as the bodie by the mouth.

13. Loue and loyaltie ioined together, cauſe a conſtant and fearleſſe aſſurance; and therfore the Saints of God, preſuppoſing this fidelitie, haue allwaies moſt kinde ſignes and tokens of their mutuall loue: ſweet, and louing fauours, but yet chaſt and honeſt; tender, and kinde harted, but yet ſincere; plaine, and beſeeming their graue ſimplicitie. So Iſaac and Rebecca, the chaſteſt married couple of old time, Were ſeene ſo louinglie entertaininge one another by a Windowe, that albeit no offenſiue thinge paſſed betweene them, yet Abimelech well iudged therby, that they could not be other, then man and wife. The great Saint

Lewes, as rigorous to his owne flesh he, as tender in loue to his wife, was almost blamed for too much kindnes: though in deed he rather deserued exceedinge praise, in knowinge how to applie his warlike ād courageous minde to these small duties, requisite to the conseruation of coniugall loue: for although these pettie demonstrations of pure and vnfained affection, binde not the hartes of those that loue, yet they approache them one to another, and serue for a kind of art to keepe mutuall loue in perfection

14. Saint Monica being with child of great S. Augustin, dedicated him often times to Christian religion, and to the true seruice of Gods glorie, as he him selfe witnesseth, sayinge that *he had already tasted the salt of God, in his mothers wombe.* This is a notable lesson for Christian wemen, to offer vp to God fruicts of their wombes, euen before they be de-

liuered of them, for God accepteth the offeringes of a louing and humble ſoule; and commonly giueth good ſucceſſe to thoſe holie motions and affections of good mothers at that time: witneſſe Saint Thomas of Aquin, Saint Andrew of Feſula, and diuers others. The mother of S. Bernard (a worthie mother of ſo worthie a child) ſo ſoone as her childrē were borne tooke them in her armes, and offered them vp to our Lord Ieſus-Chriſt: and from thence foorth, she loued thē with ſuch reuerence, as holy veſſels committed vnto her by God, which fell out ſo happilie vnto her, that in the end they became Saints all ſeauen.

15. The children being once borne in the world, and beginninge to haue the vſe of reaſon, then ought their parents to haue an eſpeciall care, to emprint the feare & loue of God in their tender harts. The good Queen Blaunche, performed this office excellently

well in her ſonne kinge Lewes the Saint; for she would often times ſay vnto him. *My deare child, I had rather farre thou shouldſt die before myne eyes, then ſee thee committ one onely mortall ſinne.* Which notable ſaying remayned ſo engraued in the ſoule of her royall child, that (as he himſelfe was wont to tell) not one day in all his life, paſt ouer his head, wherein he did not call it to remembrance, takinge all paines poſſible to put this diuine doctrine in practize. Races, and generations in our tongue, are called houſes; and the Hebrewes call generations of children the buildinge vp of houſes; for in that ſenſe the ſcripture ſaith, that God builded houſes for the midwiues of Egipt: wherby we learne, that to make a good houſe, is not to fill it with worldlie treaſures, but to bringe vp children in the feare of God, and exerciſe of vertue, wherin no paines nor trauaile is to be ſpared; for children are the fathers

and mothers glorie. So Saint Monica with great cõstancie and perseuerance straue against the badde inclinations of her sonne Saint Augustin: for hauing followed him by sea and by land, she made him more happily the childe of teares by conuersion of his soule, then he had beene the childe of her bloud, by generation of his bodie.

16. Saint Paul leaueth to women the care of their houshold, as their dutie and office: for which cause manie are of this opinion, that the deuotion of the wife, is much more profitable to her familie, then the vertue of her husband; because he, being not so ordinarilie within doores, cannot so easilie and continuallie instruct his folke in vertue, and therfore Salomon in his prouerbes, maketh the happines of the whole houshold, to depend of the industrie and care of that valourous and courageons woman, Whom there he describeth.

17. It is Written in Genesis, that

Isaac seeing his wife Rebecca barren, prayed to God for her, or accordinge to the Hebrew text, prayed our Lord ouer against her; because he prayed on one side of their oratorie, and the prayer of her husband made in this manner, Was heard The greatest and fruictfullest vnion betweē man and wife, is that which is made in deuotion, to which one should exhort the other most earnestlie Some fruicts, for their sowernesse are not much worthe, vnlesse they be conserued as Quinces; others because of their tendernes can not long be kept, vnlesse they be preserued, as Cherries and Appriecocks: So wemen should wishe that their husbandes were preserued and confited with the sugar of deuotion, without which man is sower, bitter, and intolerable. And the husbandes should procure that their wiues did excell in deuotion, because without it the woman is fraile, and subiect to fall and wither away in

vertue. Saint Paul saith: *that the vnbeleeuinge man is sanctified by the faithfull woman, and the vnbeleeuing woman by the faithfull man*: becauſe in this ſtraight bōde of wedlocke, the one may eaſilie draw the other to vertue; but what a bleſſinge is it when, the faithfull man and wife, doe ſanctifie one another in the true feare of God?

18. To conclude, the mutuall ſupportinge of one another ought to be ſo great, that they ſhould neuer be both at once angrie, or moued: for the ſodaine Bees cannot reſt in a place where ecchoes or redoublinges of voices are heard: nor can the holie Ghoſt certainlie remaine in that houſe, in which ſtrife, and debate, chidinge and ſcolding, and redoubled braulings vſe to be. Saint Gregorie Nazianzen witneſſeth, that in his time, perſons kepte the anniuerſarie day of their matrimonie holie & feſtiuall: and I could wiſhe

that good custome were put in practize in these dayes, so that it were not with worldlie and sensuall demonstrations of exteriour myrth, but that the husband & wife confessinge and communicatinge that day, should recommend vnto God with more then ordinarie feruour, the constant quiet of their marriage, renewing their good purposes, to sanctifie their state by mutuall loue and loyaltie, taking breath in our Lord, to support the better the charge of their vocation.

Of the honestie and Chastitie of the marriage bed.

CHAPTER XXXVIII.

THE marriage bed, ought to be immaculate, as the Apostle saith, that is to say, exempt from al vncleanlinesse and profane filthines: therfore was marriage first instituted and ordained in the earthly paradise, where vntill that time had neuer beene felt any extraordinarie concupiscence. There is

some likenes betweene dishoneſt pleaſure, and vnmannerlie eatinge: for both of them regard the fleſh, though the firſt for the brutall heate therof, is ſimplie called carnall. I will declare by the one, that which I would haue vnderſtood of the other.

1. Eating is ordained, for the conſeruation of them that eate: as the to eate, preſerue, and nourish the bodie, is abſolutelie good, and commendable: ſo alſo that which is requiſite in marriage for generation of children, and multiplication, is good and holie, being one of the cheefeſt endes of marriage.

2. To eate not for conſeruation of life, but for mainteining of mutuall loue and amitie which we owe one to another, is a thing verie iuſt and honeſt: and in the ſame ſort, the mutuall and lawfull ſatisfaction of the parties ioyned in holie marriage is called by Saint Paule, debt and duty; that be-

permitteth nether partie to exempt them-ſelues from it, without free and voluntarie conſent of the other, no not for the exerciſes of deuotion (which is the cauſe of holy communion how much leſſe then may ether partie exempt thē-ſelues from this debt, for anger, diſdaine, or fantaſticall pretenſes.

3. As they that eate for mutual conuerſation, doe it freelie, and not as it were by force, but rather in outward appeeraunce, at leaſt wiſe shew of an appetite to their meate: ſo the mariage debt should alway be payed and performed franckly, and faithfully, as it were with hope and deſire of children, albeit for ſome occaſiō there were no ſubiecte of ſuch hope.

4, To eate, not for the two former reaſons, but only to content the appetite, is tollerable, but not commendable: becauſe the onely pleaſure of the ſenſuall appetite, cānot be a ſufficient obiect, to make an actiō worthie of com-

mendation: yt is enough that it be tolerable. To eate not onely for our appetite, but with excesse also & disorderlie, deserueth blame more, or lesse, according as the excesse is great or litle.

5. The excesse in eating, consisteth not in the quantitie onely: but in the manner also of eatinge. It is straunge (my Philotheus) that honnie being so wholsome, and so proper a food to the Bees, that yet sometimes they become sick by it, as when in the spring time they eat to much of it, it ingendreth in them the flux of the bellie, and sometimes it killes them without remedie, as when they are behonnied with it about their head & wings. Certainlie the act of marriage is holy, iust, commendable, to common weale: yet notwithstandinge in some case it is daungerous: for sometimes it infecteth the soule with veniall sinne, as it chaunceth by a meere and simple excesse: and sometime it killeth

the ſoule by mortall ſinne, as it falleth out, when the naturall order appointed for generation of children is peruerted, in which as one ſwarueth more or leſſe from the order of nature, ſo are the ſinnes more or leſſe execrable, but alwayes mortall For becauſe procreation of children is the principall end of marriage, one may neuer lawfullie depart from the order which it requireth, though for ſome accident, it cannot at that time be performed, as it falleth out when barenneſſe, or being great with childe alreadie, do hinder the generation. For in theſe accidentes, the act of marriage doth not ceaſe to be holie and iuſt, ſo that the rules of generatiō be kept, no accident whatſoeuer being able to preiudice the law, that the principal end of marriage preſcribeth. The execrable act committed by Onan in his marriage, was deteſtable before God, as the holy text of the 38. chapter of Geneſis doth teſtifie

teſtifie: although certaine heretickes of our dayes, a hundred times more worthie to be condemned, then the ancient Cynicks (of whome Saint Hierom ſpeaketh vpon the epiſtle to the Hebrues) made God to ſay, that it was the peruerſe intention of that naughty man which diſpleaſed God: whereas the ſcripture ſaith otherwiſe, and aſſureth vs in particular, that the thinge or act itſelfe, was abhominable in the ſight of God.

6. It is a true mark of a ſcadle, greedie, and beaſtly minde, to thincke earneſtlie of meate, before the time of repaſt: much more whē after meales one pawſeth & delighteth in the pleaſure he tooke in eatinge, entertaining it in thought and worde, and reuoluinge in his minde the remembrance of the ſenſual delight he receaued in ſwallowing doWne his morſells; they do, who before dinner haue their minde iu the ſpitte, & after dinner in the dishes; men wort-

to be the skullions of a kitchin, *who make a God of their bellie* as S. Paul saith. Those which be well and mannerlie brought vpp, thinck of the table, but euen when they are readie to sit downe, and after dinner washe their hands and mouth, to loose both sauour and smell of that which they haue eaten. The Elephant is but a grosse beast, yet most worthie of all the rest, and which aboundeth most in sēse: I will tell you a point of his honestie: he neuer changeth his mate, and loueth her tenderlie whome he hath once chose, with whom: notwithstanding he coupleth not, but from three yeares, to three yeares and that onelie for fiue dayes, and so secretlie, that he is neuer seene in the acte; but the sixt day, he sheweth him selfe abroad againe, and the first thinge he doeth, is to goe directlie to some riuer and washe his bodie, not willing to returne to his troupe of companions, till he be purified. Be not

theſe goodlie and honeſt qualities in a beaſt? by which he teacheth married folke, not to be giuen to much to ſenſuall, and carnall pleaſure; which according to their vocation they haue exerciſed: but the vſe being paſſed, to waſh their hart and affection from it, and purge them-ſelues of it, that afterward with all libertie, and freedome of minde, they may exerciſe other actions more pure and of greater valew. In this aduiſe conſiſteth the perfect practiſe of that excellent doctrine of S. Paul, giuen vnto the Corinthians: *The time is short* (ſaith he) *it remaineth that they who haue wiues, be as though they had them not.* For according to S. Gregorie, he hath a wife as though he had her not, who in taking corporall pleaſure with her, is not for all that, hindred, and diſturbed from ſpiritual exerciſes, and what is ſaied of the man, is to be vnderſtood of the woman: that they that vſe the

world (saith the same Apostle) *be as though they vsed it not.* Let euerie one then vse this World according to his callinge, but yet in such sort, that he engage not his affection to deplie therin: but remaine still as free and as readie to serue God, as if they vsed not the World at all. It is great hurt to a mā (saith S. Austin) to desire the enioying of those thinges, which he should onely enioy: we should enioy spiritual thinges, and onely vse corporall thinges: for when their vse is turned into enioyinge, our reasonable soule is conuerted into a sauage and beastelie soule. I thinck I haue said all that I would say, without speaking of that, of which I would not say.

Instruction for widdowes.

CHAPTER XXXIX.

SAint Paule instructeth all prelats in the person of his deere scholer Timothie, saying: *Honour those widdowes which are widdowes indeed.* To be a Widowe indeed, these

theſe thinges are required.

1. That not onely she be a widow in bodie, but in hart alſo, that she be reſolued with an inuiolable purpoſe, to keepe her ſelfe in the eſtate of chaſt widowood. For thoſe which are widowes but onely while they expect marriage, are not ſeparated from husbandes, but onely in reſpect of bodily pleaſure. for they be alreadie ioined to them in hart and will. But if the true widow, to confirme her ſelfe in the ſtate of widdowhood, wil offer vnto God her bodie, and chaſtitie by vowe, she shall adde a great ornament to her widowhood, and make her reſolution ſecure. For ſince that after her vowe she is no more in her owne power, and cannot leaue her chaſtitie without forgoing her part in paradiſe, she wilbe more zealous of her deſignement, and ſuffer not ſo much as one litle thought of marriage to ſtay in her hart, no not the ſpace of one onely moment:

So that this sacred vowe, will put a strong bulwarcke betweene her soule, and all māner of thoughtes, that are contrarie to her holy resolution S. Austin counselleth this vowe verie earnestlie to a Christian widow, and the ancient and learned Origen goeth much farther: for he exhorteth maried women to propose and vow chastitie of widowhoode, in case their husbandes should die before them: that among the sensual pleasures which they may haue in their wedlocke, they may enioy the merit of chast widowhood, by this promise & vow made before hād. The vow maketh the worke more acceptable vnto God, fortifieth the will to do it more courageously, and giueth to God, not onely the good works, which are the fruicts of our will, but dedicateth likewise vnto him our will it self, as the root and tree of al our actiōs. By simple chastitie we lend our bodie to God, retaining notwithstanding

our libertie, to subiect it when we list to sensuall pleasure: but by the vowe of chastitie we make him an absolute and irreuocable present of our bodie, without reseruing to our selfe anie possibilitie to goe backe from our word; rendring our selues happie slaues vnto him, whose bondage is better then all royalties. As I approue the aduise of these two great personages, so could I wishe, that those soules which are so happie, as to follow them, would doe it prudently, holily and soundlie, hauing well examined their forces, and inuoked the graces of God, and taking the counsel of some wise & deuout direct our: for so all wil prosper the better.

2. Besides it is necessarie, that the abrenũtiation of second marriage, be made purelie and simplie, to conuert all our affections vnto God more loyallie, and to make our hart cleaue vnto Gods harte

on euery side: for if the desire to leaue her children rich, or any other worldly respect, do keepe the widow in widowhood, she may deserue praise and commendation perhapes, but not before God: since in Gods sight nothing is trulie praise worthy, but that which is done for honour and reuerence of his diuine maiestie.

3. Likewise a true widow must be voluntarilie abstracted from all prophane contentments: for *the widowe which liueth deliciously*, saith Saint Paule, *is dead in her life time*. She that wilbe a widowe, and yet delightes to be courted, embraced, made much of, & take, pleasure in dancing, and feastings desiring perfumes, tricking and trimming her selfe, is a widowe aliue in body, but dead in soule. What auaileth it whether the image of Adonis, or prophane loue, which hangeth for a signe before the doore of fleshlie delight, be painted with goodlie flowers and

plumes round about it, or the face thereof be couered with a nett or a cypres? For ſo doubtleſſe not without much vanitie ſome times, black mourning apparell, ſerues to make her beautie more apparent: the widowe hauing made trial of that wherin women do pleaſe men moſt, caſteth more daungerous baites into their mindes. The widow then which liueth in theſe fond delights, is dead being aliue, and is nothing els, to ſpeake properlie, but an idoll of widow-hood.

4. *The tims of pruning is at hande; the voice of the Turtle doue hath beene heard in our land*, ſaith the holy Ghoſt in the Canticles. All men that will liue deuoutlie, muſt prune and shaue away all worldlie ſuperfluities: but eſpeciallie is this needfull to true widowes, who like Turtle doues, come freshely from bewayling and lamenting the loſſe of their deer husband. When Noemy returned from Moab to Bethlehem, the we-

men of the towne, who had knowne her when she was first maried, said one to another, is not this Noemy? but she answered: call me not Noemy, I pray you (for Noemy signifieth comlie and well fauoured) but call me Nara, for our Lord hath filled my soule with bitternes, which she said because her husband was dead. Euen so the deuout widowe, will neuer be termed or esteemed faire and beautifull, contentinge her selfe to be such as it pleaseth God she be.

5. Lampes that are fed with sweete oyle, cast a sweeter smell when they are blowne out: and widowes, whose liues were pure and laudable duringe their wedlocke, powre out a sweeter odour and vertue of chastitie, when their light (that is their husbands) is put out and extinguished by death. To loue their husbands being aliue, is an ordinarie thing amongst women: but to loue them so well, as to take no other after their death

and departure, is a loue which pertaineth onelie to true Widowes. To hope in God, so long as the husband is aliue, and serueth for a pillar to support his wife, is not a thing so rare to beseene: but to hope in God when she is destitute of so great a proppe & stay of her life, is indeede worthie of commendations. This is the reason that one may with greater facilitie know in widowhood the perfection of vertues, then one could haue done in the state of marriage.

6. The widow that hath children which stande in neede of her assistance, and bringing vp principally to matters belonging to their soules health, and establishing of their course of life; cannot, nor ought in anie wise abandon them: for the Apostle S. Paule saith clearlie, that they are obliged to take that care of them, which they themselues had before experienced in their fathers and mothers: and that if anie haue not care of his owne

familie, he is worse then an infidel. But if her children be in state, that they stand no more in need of her guidinge, then should she gather togethe all her thoughtes, and imploy them whollie to enriche her hart, with the pure and holy loue of God.

7. Yf meere constraint binde not the conscience of the widdow to outward affaires, as processes, and such like, I counsel her to auoide them altogether, and to vse that order in menaging her affaires, which is most peaceable, and recollected, although it seeme not so gainfull. For the profits gotten by contentions and troublesome labour must be verie great indeed, to recompence the benefit of a quiet life: besides that wrangling pleas and processe, doe distract the hart, & of times open a gate to the enemies of chastitie: while to please them, whose fauour they need, they are faine many times to vse demeanure & behauiour displeasing to God.

8. Prayer must be the widowes continuall exercise, for she must now loue nothinge but God she must vse almost no wordes but for Gods sake. And as the iron which by the presence of the Diamant was hindered from following the Loadstone, leapes after it so soone as the Diamant is remoued away: so the chast widowes harte, which could not easilie giue it selfe wholie to followe Gods holie inspirations, during the life of her husband, should immedialy after his death, runne with ardent affection after the sweete odours, and celestiall perfumes of her Lord, saying with the sacred spouse, O Lord, now that I am all mine owne, receaue me altogether, *draw me after thee, and I will runne after the sweet smell of thy ointments.*

9. Vertues peculiar to Christian widowes are, perfect modestie, neglect of honors, ranckes, places, titles and such like vanities, to serue the poore, visit the afflicted, in-

ſtruct young maydens, and encline them to affect pietie and deuotiō, and in a word, to yeald thē-ſelues a perfect patterne of al vertues: To the younger woemen, cleanlines, and honeſt ſimplicitie, muſt be the two ornaments of theire habits, humilitie and charitie, muſt adorne theire actions, honeſtie and curteſie, muſt grace their ſpeeche, modeſtie and shamefaſtenes, muſt beautifie, theire eies, and Chriſt Ieſus crucified, muſt be the onlie loue of their hartes. In ſumme, the true widdowe is the Catholique Church, as it were a fresh ſweete violet in the month of March, which ſends abroad from the fragrant odor of hir deuotion, an incomparable ſuauitie & yet almoſt couers and hides her ſelfe, with the great leaues of her humilitie and voluntarie abiection, betokening by her darke pale colour, her exerciſes of mortification: ſhe is vſually found in freshe coole places and vnmanured plots of ground,

and wil not be blasted with the hott noysome ayre of the worldes conuersation, the better to conserue the pleasant freshnes of her soule, against all inordinate heates, which the desire of riches, of honor, & dangerous loues, might breede in her hart. *She shall be blessed* (saith the holy Apostle) *if she perseuere in this sort.*

10. I haue manye other thinges to say of this matter, but I haue said enough, and all, when I said, that the widdow zealous of the honor of her estate, reade attentiuely the excellent Epistles, which great S. Hierom wrote to Furia, Saluia, and all those other Dames, which were so happie, as to be the ghostlie children of that holy Father, for nothing can be added vnto that which he sayeth, but only this admonition; that a true widdow should neuer blame those that marrie, the secõd time, nay though they marrie, the third, and fourth time, for in some cases, God al-

mightie so disposeth it for his greater glorie. One must allwaies haue his eies vpon this doctrin of our holie forefathers, that nether widdow-hood, nor virginitie, haue any other place in heauen, but that which true humilitie doth allot and assigne them.

A word or two to Virgins.

CHAPTER XL.

1. O Virgins I haue only these three wordes to say vnto you, for the rest that is requisite, you shall finde elsewhere. If you intend, and thincke vpon temporall marriage, be sure to keepe your first loue, inuiolably for your first husband. In my iudgement. It is egregious, cosenage and deceit, to present in steed of an entire, and found hart, a worne, brused, and loue vanquisht hart. But if thy happie lot haue ordained thee, for thy chast spirituall Spouse, for whom thou meanest to preserue perpetually thy virginitie, good God, how preciselie, carefullie, and tenderly

derly, ought eſt thou to preſerue thy firſt loue for him, who being puritie it ſelfe, is delighted with nothing ſo much as with puritie, to whom are due the firſt fruites of al thinges, but principally of our loue? Reade Saint Hieroms Epiſtles, there thou ſhalt find ſufficient precepts and rules, touching this matter. And ſeeinge that thine eſtate and condition of life, hath made thee ſubiect to obedience, chooſe a guide & maſter, vnder whoſe conduct and direction, thou maiſt with greater ſanctitie and integritie, dedicate thy body and ſoule, to the worship and ſeruice of almightie God.

THE FOVRTH PART OF THE INTRODVCTION,

CONTAINING NECESSARIE instructions, against those tentations which are most ordinarily incident to those that endeuour to liue spiritually.

That we must not regard the Scoffes, and mocking Taunts of the children of this world.

CHAPTER I.

SO soone as the children of this Worlde shall perceaue that thou resolueſt to lead a spirituall life, they will discharge vpon thee as thicke as haile, all their vaine babling and false surmises. Those that are most malicious among

them, Will calumniat & miſcon-ſtrue thy change, attributing it to diſſembling policie, or hipocriſie; the worlde frownes vpon him, ſay they, and becauſe he cannot thriue that way, he betakes him ſelf to God, thy frindes will euen breake their heads & weery their tongues to make thee a World of exhorta-tions, and wiſe and charitable ad-uices, as they imagin: Thou Wilt fall into ſome melancholy humour (will they ſay) by this new courſe of life; thou wilt leeſe thy credit in the world, and make thy ſelfe in-tolerable and diſtaſtfull to all thy acquaintance; thou wilt Wax olde before thy time, thy domeſticall affaires will go to Wracke, a man muſt liue in the world, as one in the world: our ſaluation may be obtained, & heauen gained with-out theſe myſteries and ſecrets; & a thouſand ſuch like inuentions as theſe ſhalt thou heare.

4. My Philotheus, all this cou-cell of theſe, is but a fond and

vaine pratlinge. Theſe men tender nether thy health, nor Wealth, nor honour. *If you were of the world* (ſaith our bleſſed Sauiour) *the world would loue that which were his: but becauſe you are not of the world, therfore the world hateth you.* We haue ſeene often enough gentlemen and gay ladies, paſſe many a whole night, nay manie nights together, at cardes, and cheſſe, and is there any attention more melancholy, ſullen, and troubleſom thē that? And yet Worldlings that marke it, ſay neuer a word of it, and their friends neuer trouble them-ſelues therfore; & for meditating but one short hower, or riſing in the morning a litle earlier then ordinarie, to prepare our ſelues to communion, euerie one runnes to the phyſician, as if it were needfull we ſhould be purged from hypochondriac humours, or the iaunders. They wil make no difficulty to ſpend thirtie or fortie nights in daunсing, and no man

of them will complaine of it as of losse of time: yet only for watching deuoutly on Christmas night, euerie one coffeth next morning, and complaineth of the rheume. Who seeth not heere, that the World is an vniust iudge, fauorable & partial to its owne childrē, sharpe and rigorous to the children of God?

3. Wee shall neuer be wel in peace with the Worlde, vnlesse we cast our selues away with it for companie: it is impossible for vs to content it, it is to much out of square. *For Iohn came neither eating, nor drinking* (saith our redeemer) *and they say; the diuel is in him? The Sōne of man came eating & drincking, and they say, behold a glutton and a wine-bibber.* Most true it is, Philotheus, yf we should condescend with the World, and giue our selues a litle, to iest, to laugh, to daunce, and disport, it would be scandalized at vs: yf we do not so, it will accuse vs of hypocrisie or melan-

choly. Let vs make our selues braue, and the world wil cõstre it to some bad end: goe negligentlie & carelesly attired, and the world will count vs base minded: our myrth in the worlds eyes is dissolution, our mortification fullennes: and looking thus vpon vs with an angrie eye, we can neuer be acceptable to it. It aggrauateth our imperfections, publishinge them for sinnes, it maketh mortall: those which we committ through frailtie, it sayes we doe them for malice. Where as charity is benigne (as S. Paule sayeth) the world is malicious; where charitie thinketh not ill of any, the world on the other side thinketh no good, but allwayes ill, and not being able to calumniate our actions, it will accuse our intentions: so that haue the poore sheepe hornes or no, be they white or black, the wolfe for all that refuseth not to deuoure him, if he can.

4. Doe what we can, the world

will ſtill wage warre againſt vs: if we be long at Confeſſion, it will wōder what wee were ſo lōg about: if we are but a while, it will ſay we haue not told all, we haue concealed the worſt. It will warily ſpie and prie into our geſtures and behauiour, and if it finde out but one litle word of choler, caſt out at vnawares, it will proteſt ſolemnely, that we are altogether vnſufferable. If we be diligent in looking to our affaires, it termes vs couetous: if milde and patient, it calls it meere ſimplicitie: But as for the children of the world, their choler is generoſitie, their auarice is good husbandrie, their conſpiracies are honorable courteſies: thus ſtill the Spiders marre the poore Bees labours.

5. Let vs therfore giue this blinde buzzard leaue (Philotheus) to cry as long as he liſt & ſereech like a nightowle to diſquiet the birds of the day: but let vs in our ſelues be

be cõstant in our purposes, and no changelings in our desſignes: our perſeuerance will cleerly demonſtrate, whether in ſooth and in good earneſt, we haue ſacrificed our ſelues to God, and ſetled our ſelues in the ranck of thoſe, that meane to liue deuoutly. Comets, and Planets are a moſt of an equall brightnes in appearaunce; but comets, or blazing ſtarres, do quickly vanish aWay, being onely certaine firy vapours, Whichare in short time conſumed, wheras planets, or true ſtarres, haue a perpetuall and euerlaſting brightnes. So hypocriſie and true vertue, haue great reſemblãce in outWard shew, but one may knoWe the one from the other: becauſe hypocriſie laſteth not lõg, but vanisheth ſoone like ſmoke, aſcẽding vp a litle Way into the ayre, but true vertue is allWay conſtant and durable.

6. It is no ſmall commoditie, no litle ſecuritie, and fortifying of the beginning of our deuotion, to ſuf-

fer reproaches, and calumniations, for by those meanes we auoide the danger of pride, and vaine glorie, which are like the cruell midwiues of Egypt, appointed by the infernall Pharao, to kill the children of the Israelits, the very day of their birth. We are crucified in opinion of the worlde, let the worlde be crucified in ours? it accounteth vs for fooles, let vs esteeme the worlde for mad and senceleſſe.

That we muſt haue continually a good and manfull Courage.

CHAPTER II.

THis light of the day, although it be moſt beautifull and delectable to our eyes, doth dazell them notwithſtanding, after they haue been shutt vp in long darkenes. Before we be accuſtomed and familiar with the inhabitants of any ſtrange country, let them be neuer ſo courteous and frindlie, yet we finde our ſelues amongſt them as halfe amazed. It may be my Philotheus, that after this change of

life, diuers alterations will arise in thy hart: and that this great and generall farewell which thou hast bidden to the follies and vanities of the world, will stirre in thee some sadnes and discouragement. If it happen so, let me winne so much at thy handes, as to haue a litle patience; for it will come to nothinge, it is but a litle astonishement which the noueltie of another life bringeth vnto thee, let that passe ouer, and thou shalt receaue a million of consolations.

2. It wil trouble thee in thy beginnig (it may be) to forsake that pompe & glorie, which fooles and mockers giue thee, who account thee happie in vanities: but wouldst thou for that vaine estimation, loose the euerlasting glory, which God infalliblie will giue thee? The fond trifles and pastimes in which thou hast employed thy fore-passed yeares, will represent themselues againe to thy hart, allure it, and cause it come vato their

side: but canst thou haue the hart to hazard the losse of blessed eternitie, for such transitory toyes and pleasures? beleeue me, Philotheus if thou perseuer constantly, ere long thou wilt feele such cordiall sweetnes, so pleasaunt and delicious, that thou wilt confesse, that the world affordeth nothing else but bitter gaule, in comparison of that most sweete and delectable hunny; and that one only day of deuotion, is better worth, then a thousand yeares of wordly delightes.

3. But if thou seest, that the mountaine of Christ & perfection is exceeding high; and ô my God (saist thou) how shal I be able to clime vp so high? Courage, Philotheus, When the litle young Bees beginne to take shape and forme, we call them grubbes, and at that time they cannot flie vp and downe vpon sweete flowers, nor on the thymie mountaines, nor litle bushie billes to gather honny. but by litle

and litle, feedinge vpon the honny which their dammes prepare for them, these litle grubbes or impes, beginne to haue winges, and to strengthen them-selues, so that after they flie vp and downe all the countrie in their honnie-quest.

4. True it is, that as yet we be but litle grubbes in deuotion, and that we are not able, to soare vppe so highe, as our desire would haue vs, which is euen no higher, then to the highest top of Christian perfection; yet notwithstanding we begin to growe into forme and fashion, to take some spirituall shape vpon vs, by good desires & constant resolutions, followed and seconded by diligent performance, our winges begin to grow: so that we may wel hope one day to be spirituall Bees, and that we shall flie freely in searche of the honnie sweet pleasures of God: in the meane time, let vs liue vpon the honny of so many godly instructions, as ancient deuout persons

haue left vnto vs: and let vs pray vnto God to giue vs the wings of a Doue, that we may not flie for the time of this present life, but especially repose our selues in the eternitie of the life to come.

The nature of Tentations, and the difference betweene feeling them, and consenting to them.

CHAPTER III.

1. IMagin a young princesse (my Philotheus) greatly beloued of her husband: and that some traiterous vilaine to winne her, and defile her marriage bed, sendeth to her some infamous pandar, with a loue-message, to treat with her about his disloyall intent, first this naughtie pandar, proposeth vnto the princesse, the intent of his maister: secondly the princes taketh the embassage, in good, or euill part, thirdly she either consenteth, or refuseth. Euen so the diuell, the worlde, and the flesh, perceauinge the soule of man espoused to the Sonne of God, do

send their temptations and suggestions vnto her, by the which first, sinne is propounde vnto her: secõdly, she ether is delighted, or displeased with the sinfull motion: and thirdly, she ether admitteth it by consent, or reiecteth and casteth it away from her: which are in summe, the three steppes or staires by which we descẽd to wickednes, suggestion, or temptation, delight, and consent. And though these three acts, are not so manifestly known and discerned in other kinds of sinnes, yet palpablie seene, in al great & enormious sinnes.

2. Though the Tentation of any sinne that is, should endure all our life long, it would not make vs vngratefull to his diuine maiestie, so that it please vs not, so that we take no delight in it, nor giue any consent vnto it. And the reason is, because in the tentation, there passeth no morall action of ours, but we only suffer it: and so taking no pleasure in it, we can be in no fault

for it. S. Paul a long time ſuffered the tentations of the flesh, and yet was ſo far from diſpleaſing God therefore, that contrarie wiſe God eſteemed himſelfe glorified thereby.

3. The B. S. Angela de Fulgino, felt ſuch vehement tentations of the flesh, that she moueth to compaſſion when she recounteth the; great likewiſe were the temptations which S. Francis, and S. Benet ſuffered, when the one caſt himſelfe naked into the thornes, and the other into the ſnow to mitigate them. yet loſt they not for al that, any whit of the grace of God, but rather augmented it.

4. Thou muſt be valiaunt then and couragious (my Philotheus) amid temptations, and neuer hold thy ſelfe for vanquiſhed, ſo long as thou findeſt that the tentation diſpleaſeth thee. Obſerue wel the difference, betweene hauing, and conſenting to temptation; which is, that we may haue, or feele them

though they vtterly dislike and displease vse; but we can neuer cõsent vnto them, vnlesse they please vs, since pleasure ordinarilie serueth as a steppe to consent. Let then the enemies of our saluation, present vnto vs as many bittes and baites as euer they will; let them allwaye stande watchinge at the doore of our hart to get in; lett thẽ make vs as many offers, and proffers, as they list: but yet so long as we haue a true purpose and strong resolution, to take no manner of pleasure in them, it is not possible that we should offend God, no more then the Prince, (husband to the princesse before mentionned) can beare her anye ill will or displeasure, for the naughtie message sent vnto her, if she haue taken no delight or pleasure in it. Yet there is a difference betweeu the soule & this princesse, that the princes hauing once vnderstood this dishoneste errand, may if she list, driue away the messenger & heare him no

no more: which is not allwaies in the power of the ſoule, for she cannot chooſe but feele the tentation, though it be alwaies in her power not to conſent to it; for which cauſe, though the tentation should perſeuer neuer ſo long time, yet can it not hurt or defile vs, ſo long as it diſliketh and diſpleaſeth vs.

4. But as for the delight which may follow the temptation, becauſe there are two partes or portions of our ſoule, the one inferiour, and the other ſuperiour; and the inferiour or ſenſualitie, followeth not alwaies the ſuperiour, or reaſonable portion, but keepes houſe a part (as it were:) it falleth out oft times, that the inferiour part taketh delight in the tentatiō without the conſent, nay againſt the will of the ſuperiour. This is the quarell, and bartaile which the Apoſtle S. Paule deſcribeth, when he ſaieth, that his fleſh rebelled againſt his ſpirit, and ſuch other thinges.

5. Hast thou not seene (Philotheus) a great burning firebrand, couered with ashes and imbers? when one cometh ten or twelue houres after to seeke for fire, he findes but a litle in the middest of the earth, and some times hath much a doe to finde any. Yet there was fire there all the while, for other-wise he could now haue found none at all: and with that litle that he found, he may kindle all the other dead coales and brand-ends. The selfe same passeth in charitie (which is the spirituall fire of our soule) amidst manie great and violent tentations. For tentation darting her delight into the lower portion, couereth all the soule (as it seemeth) with ashes, and bringeth the loue of God to such a straight, as if it had come onely (as men vse to say) to stand a tiptoe: for it appeareth not at all any where, sauing only in the middest of the hart, in the very bottom and center of the spirit;

and yet seemeth scarce to be there, and We haue much a doe to find or perceaue it. Notwithstãding without al doubt it remaines there, since howsoeuer Wee feele our selues troubled in soule and bodie, yet We finde in our hart, a setled resolution not to consent to sinne, nor tentation; & the delight which pleaseth our outward man, or sensualitie, displeaseth and disliketh the inWard, or reasonable Wil, so that though it be round about it, like the cenders about the coale; yet is it not within it: Wherby We may plainly see, that such delight is involuntary, and a'together contrary to our Will, and can therfore be no sinne at all.

Two fit Examples of the foresaid matter.

1. IT concerneth thee so neere to vnderstand this differẽce Well, that I Will not spare to spend a litle more time and discourse, to declare it more at large. That younge man (of Whome S. Hie-

rom ſpeaketh in the life of S. Paule the firſt Hermit) being bound with delicat ſcarfes of ſilke, and lodged in a ſoft bed, and prouoked by all ſortes of laſciuious touches and wanton allurementes, by a beautifull harlot, that lay with him of ſet purpoſe, to ouerthrow his conſtãt chaſtity: what ſtrange motions of his flesh did he feele? needes muſt it be, that his ſences were aſſaulted with exceſſiue delight, & his imagination extreemly battailed with the preſence of thoſe voluptuous obiects. Yet notwithſtandinge amongſt ſo many troubles, in the middeſt of ſuch a terrible ſtorme of temptations he teſtified ſufficientlie, that his harte was not ouercome, that his will (though roũd about beſett with ſuch pleaſures) conſented not at all vnto them, ſince his ſpirit perceauinge ſo generall a rebelliõ againſt it, and hauing no other part of the bodie at commandement but the tongue, he bitt it off with his teeth, and ſpitt

it in the face of that naughtie-packe, which more cruellie torméted him with vnlawfull pleasures, then the hangman could euer haue done with most horrible torméts: for therfore the tyrant, mistrusting to ouercome him by panges, thought to surmount his constácy by pleasures.

2. The historie of the battail which S. Catherin of Siena in like máner suffered, is most admirable, the summe wherof followeth The diuel had permission from God almightie, to assault the chastitie of this Virgin, with the greatest rage that he could, with this exception, that he should not touche her. Then did the fiend erect a batterie of all kind of vnchast suggestions against her hart; and to moue her the more, coming with his damnable companions in forme of mẽ and women, made a thousand formes of carnall inticements in her sight, adioining words and gestures most dishonest and filthie.

And allthough all theſe fleshlie engins, were only exteriourly preſented, neuerthleſſe by miniſterie of the ſences, they pearced to the verie hart of the diſtreſſed virgin: which (as she her ſelfe confeſſed) was euen brimfull of theſe dangerous ſuggeſtions, nothing els in her remaning free, but only her ſuperiour will, which was not ſhaken with all theſe thundering ordenance of laſciuious, and carnall tentations: which laſted very long, till on a day our Lord appeared vnto her, and she ſaid vnto him: where wert thou, my ſweet Lord, when my hart was full of ſo great darknes, and vncleannes? wherto he anſweared. I was, my deere daughter, in thy hart. In my hart (repliedshe) and how couldeſt thou dwell in a hart where there was ſo much vncleannes? or canſt thou, that art cleanneſſe it ſelfe, abide in place of dishoneſtie? And our Lord anſwered. Tel me, when theſe vncleane thoughts troubled

thee, did they make thee merrie, or sorie? did they produce in thy hart sweetnes, or bitternes? Most extreme bitternes & sorrow, said she. Who was it then (said our Lord) that put this exceeding bitternes & sorrow into thy hart, but I, that lay there couertly, & hidden in thy soule? Beleiue me (my daughter) had I not been there present, these hellishe engins that were planted round about thy hart, and with all their batterie could not make one breach into it, would doubtlesse haue surprised it and entred at their pleasure, they would haue been admitted, and receaued with delight by consent of thy free will, and so haue giuen the deaths wound to thy soule. But because I was within, I armed thy hart with a bitter dislike of these dishonest imaginations, and placed that strong resistance in thy soule, by which she refused the tentation, as much as she could: and not being able as much as she would, conceaued a

vehement displeasure and hatred against the tentation, and against her selfe: and so these pangs and afflictions, were verie meritorious, and a great gaine for thee, and an exceedinge increase of thy vertue.

3. Seest thou Philotheus, how this fire was couered with ashes in this holie soule? and that the tentation & delight was alreadie entred into the hart, and had compassed and besieged the wil? which onlie assisted by her Sauiours grace, resisted by a bitter detestatiō of the wicked and lawlesse pleasures, all the batterie that was presented vnto it, refusing allwaye to giue consent to the sinfull suggestions, with which it was so dangerously and vniuersally enuironned. O What distresse is it to a soule that loueth God, not so much as to knowe whether he be in her, or no? or whether the heauenly fire of charitie, for which she fighteth, be altogether extinguished in her or no; but this is the flower and per-

fection of the heauenly loue, to make the louer to ſuffer and to fighte for loue, not knowing whether he haue within him that loue, for which and by which, he continueth valiantly fightinge.

An encouragement to the ſoule vexed with Temptation.

1. MY Philotheus, God neuer permitteth theſe vehement tentations to ariſe, but only againſt ſuch ſoules, which he meanes to extoll, and promote to the dignitie of his pure and excellent loue. But it followeth not therfore, that after theſe tentatiõs, they shalbe ſure to attaine to this diuine loue: for it happeneth oft times, that ſoules which haue been cõſtant in ſuch violẽt combats, afterward not correſponding with the heauenly fauours of God, haue been vanquished and ouerthrowẽ with verie ſmale tentations. This I ſay, to the end, that if euer it chaũce to thee to be afflicted with ſuch dreadfull and horrible tenta-

tions, that thou vnderstand therby, that God fauoureth thee with an extraordinarie signe of his loue, by which he designeth to exalt thee in his presence, and make thee great in his familiaritie and frindship. Yet neuertheleſſe, be thou alway humble and fearfull to offend, not assuring thy selfe that thou art able to ouercome the least temptations that are, after thou hast preuailed against great ones, sauing onely by continuall fidelitie and loyaltie towards his maiesty.

2. What Temptations so euer then do arriue vnto thee, and what delighrs so euer ensew of that temptation: so long as thy will refuseth to giue her consent, both to the tentation, & to the delight following it, trouble not thy selfe; God is not offended with thee. When one falleth into a sound, so that there appeere no more signes of life in him, men vsually lay their handes on his hart, and at the least motion that they feele in his hart,

they iudge him yet to retaine life, & by some pretious liquour or restoratiue, make him come againe to him selfe, and recall him to his sence & feeling So doth it chaunce when through the violence of tentations our soule seemeth as it were fallen into a sound, & into an vtter decay of all her spirituall forces, life and motion: but if we will know in what state she is, let vs lay our hand on our hart; let vs consider if the hart and will doe yet retaine their spirituall motion: that is, if they doe their endeuour to refuse al consent to the tentation and delight therof: for so lõg as this motion of refusall is with in our hart, we may be assured, that charitie, the life of our soule, remaineth yet in vs, and that Iesus-Christ our Sauiour is there present, though hidden, and secretly, so that by vertue of continual prayer, and vse of the sacraments, and of confidence in Gods grace, we shall recouer our forces, and liue a sound,

healthie, and delectable life.

How Tentation & Delectation may be sinne.

CHAPTER VI.

1. THe Princesse of whome we spake right now, could not hinder the dishonest demaund made vnto her, because, as we presupposed it came to her vnawares, and against her will: but if on the other side, she should by some wanton glaunces giue occasion to be requested, by those secret or carelesse tokens, declaring her selfe not vnwillinge, of rendringe loue to him that should court her: then doubtlesse were she culpable of the message it selfe: and though she shew her selfe neuer so quaint & coy, she should for all that, deserue blame and punishment. So chaunceth it many times, that the very tentation it selfe is a sinne in vs, because we our selues willingly are the cause of it, for example. I know that in gaming I fall easilie to rage and blasphemie, & that

gaming is to me, as it were a tentation to those sinnes. I sinne therfore as often, & as manie times as I play at that game, & am guiltie of the tentation which thence arieth. Againe, if I know certainly that such an ones conuersation, is ordinarie a cause of tentation and fall vnto me, and yet notwithstanding do willingly go to it, I am accessarie to all the tentations which doe ensew from thence.

2. When the delight which proceedeth from the tentation may be auoided, it is alwayes sinne to receaue it: accordinge as the pleasure which we receaue, and as the consent which we giue vnto it, is great or litle, long or short in durance: So it is always reprehensible in the young princesse of whom we spake, if she do not onely harken vnto the lasciuious and dishonest demaund, which is made vnto her, but withall, after that she hath heard it, taketh pleasure in it, entertaining her thought with some

delight about this obiect. For although she will not consent to the reall exception of the disloyaltie motioned to her: she consenteth notwithstanding to the mentall applying of her hart, to the contentment which she taketh in the naughtie suggestion; And it is allway a dishonest acte, to applie either mind or bodie, vnto any dishoneſt obiect: nay dishonestie consisteth in such sort in the application of the minde, that without it, the applying of the bodie, were no sinne at all.

3. So then, when thou shalt beetepted in any sinne, consider whether thou hast willingly giuen occasion to be so tempted: for then the verie tentation it selfe, putteth thee in state of sinne, by reason of the hazard wherin thou hast willingly cast thy self, which is to be vnderstood, when thou mightest commodiously haue auoided the occasion; and that thou didst foresee, or were bound to foresee, that in

such an occasion, such a temptation would arise. But if thou hast giuen no occasion at all to the tentation which impugneth thee, it cannot in any sort be imputed vnto thee for a sinne.

4. When the delight following the tentation might haue been shunned, and yet we eschew it not, there is alwaye some-kind of sinne, according to the cause of delight take in it. A woman that hath giuen no occasion to be courted, but yet taketh pleasure therin, letteth not to be blame worthie, though the pleasure which she affected, haue no other cause or motiue, but only the courting.

5. For example, if her gallant play excellent wel on the Lute, and she delighted, not in that he seeketh her loue, but in the harmonie and sweetnes of his lute; there is no sinne in that delight: yet must she not continew lōg in it, least easilie she passe frō it, to delight in being wooed. So if any bodie propound

to me some stratageme full of inuention and cunning, to make me compasse a full reuenge vpon mine enemie: if I take no delight, nor giue any cõsẽt to the desire or purpose of reuenge Which Was motioned vnto me, but only in the slight & subtil art of the engin, or inuention, without doubt I sinne not at all: though it be not expedient to stay long in this delight, for feare least by litle, and litle, it carie me to some delectation of the reuenge proposed.

6. We finde our selues sometimes ouer-taken and surprized with some ticklinge of delight, immediatly after the tentation is presented vnto vs: before We haue well considered the qualitie and danger thereof: and this delight is but a smal venial sinne, though it Was greater, if, after We perceaue the danger We are in, We stay, negligentlie dallyinge, and as it were copinge and cheapning with the delight, whether Wee should admitt

mitt it, or reiect it: and yet more, if wee negligently ſtay in it after we perceaue the perill, without any purpoſe at all, litle or great to caſt it away out of our hart: but when as voluntarily, and of ful purpoſe, we reſolue to take contentment in that delight, that deliberate purpoſe is a great ſinne, if the obiect of the delight be verie naught. It is a great vice in a Woman, if she be willing in her hart to entertaine naughtie dishoneſt loues, although she doe not in effect abandon her ſelfe to her louers.

Remedies againſt great and vehement Tentations.

CHAPTER VII.

1. AS ſoone as thou findeſt thy ſelfe in any tentation, doe as litle children are woont, when they ſee a wolfe or a beare in the field: for preſently they runne and throw themſelues into their father or mothers armes, or at leaſt-wiſe cal vpon them for helpe and ſuccour. Runne thou in like man-

ner vnto God, crie vpon his mercie, craue his assistance, it is the remedie which our Sauiour himselfe taught vs saying, *pray, least you enter into tentation*: continewe, or increase them hastelie, runne in spiritt to the crosse of out blessed Sauiour Iesus imagining thou seest him hanginge theron before thy face, and embrace the foote of the crosse vpon thy knees, laying fast hold vpon it, as vpon an assured sanctuarie, and protest that thou wilt neuer consent to the temptation. Aske our Sauiour aide against it, & continew alway this protesting, that thou wilt neuer giue consent, so long as the temptation lasteth. But while thou makest these earnest & harty protestations, and refusalls of consent, looke not the temptation in the face, thincke not on it as nigh as thou canst, but looke only vpon our blessed Lord on the Roode: for if thou behold and consider the tempta.ion, principally when it is

vehemēt, or carnall, it may shake and vndermine thy courage, and weaken thy constancy before thou art aware. Diuert thy thoughtes with some good and commendable exercises, for such occupations, entering, and taking place in thy hart, will chace away the tentations, and malicious suggestions, and leaue no roome in thy hart to be lodged in.

3. The second and soueraigne remedie against all great tentations, be they neuer so great, is to vnfold our conscience, to display and lay open the suggestions, feelings, and effects which arise in our mindes, and to manifest them and their occasions to our spirituall director. For more this Well, that the first condition that the diuel would make with a soule whome he would inueigle and deceaue, is to conceale the tentation: as they which would allure any maides or wemen to their vnlawful desires, at the verie first abor-

dinge, warne them to say nothinge of their motions and desires to their parents or husbands; whereas God on the other side in his inspirations, aboue and before all thinges willeth, that we procure them to be examined by our superiours, and conductours of our soules.

4. If after all this, the tentation obstinately vexe and persequute vs, we must do nothing els, but shew our selues constant, and persener in protesting from our harts, that we do not, and will not consent; for as maides can neuer be married, so long as they say no (so the soule, be she neuer so much tormented with tentation) can neuer be hurt or defiled, so long as vnfaimedly she saieth no.

5. Dispute not with thy enemie, discourse not with his suggestions, answere him not one only worde, vnlesse it be sometimes that, which our blessed Lord answered him, and wherwith he confounded him: *Go*

thy way Sathan, for it is written. The Lord thy God shalt thou adore, and him only shalt thou serue. As a chast matron should not answere one worde, nor looke once on the face of that naughtie person that should solicit her to dishonestie, but cutting of short from his loue rethorick, should presently, & at the same instãt, turne her thoughts and affections towardes her husband, and protest anew the loyaltie which she oweth vnto him, and neuer stay one iott to dallie or parlie, or enterchaunge language with the lasciuious suiter: so the deuout soule assaulted with any tentation, should by no meanes busie her self in discourcinge, or consideringe, or answeringe it, but sincerely and that instãtly, turne her thoughtes to her Lord Iesus Christ her deere spouse, & make a new protestation and promise of loyaltie to him, that she wilbe his only, and wholly, for euer.

That we must diligently Resist, euen the least Tentations that are.

CHAPTER VIII.

1. ALthough We must fight most carefully against great and violent tentations With an inuincible courage, and the victorie gained against them be exceeding profitable vnto vs: yet peraduēture We may profit more in resisting tētations of lesser moment: for as great temptations exceede in qualitie, so the lesser infinitly exceede in number, in so much that the conquest of them, may be compared to the victorie ouer the greater and violenter tentations. Wolues and Beares be Without all question, more dangerous then flies and gnattes: yet do they not vexe and disquiet vs so importunely, nor exercise our patience so often. It is an easie thing to abstaine from murther, but harde to auoide small cholericke passions, and the ordinarie occasions of anger which are

presented to vs almost euery moment. It is easie for a man or a woman to refraine from commi ting actuall adulterie, but not so easie to abstaine from wanton lookes, frō giuing or receiuing loue toyes, from procuring fond fauours, from speakinge and hearinge wordes of vanitie. It is not verie hard, not to admitt a corriual or companion in loue betweene husband and wife, & to refuse consent of bodily disloialtie in that kinde, but not so easie to keepe this disloialty from entrie to the hart, and desire Verie easie is it for a man to containe him selfe from stealinge other mens goods, but hard not so much as to couet or wishe them Easie is it, not to beare false witnesse in iudgement, but not easie to refraine from lies in conuersation; verie easie not to be drunk, but hard to be vertuously sober & temperate; verie easie not to desire anothers death, but hard not to desire at least some harme and discommoditie to him.

It is no great difficultie to withold our selues from defaming our aduersarie, but hard to withold from dispraising him.

2. In a word these litle temptations of choler; of suspitions, of iealousie, of enuie, of loue-trickes, of iests & vanities, of craftie and double dealing, of wanton and vnchast thoughtes, are thinges in which the patience and constancy of those that are most deuout & resolute in gods seruice, is most continuallie tried and exercised. We must therefore prepare our selues (my deere Philotheus) with as great diligẽce as may be, to this spirituall combat: & assure our selues, that as many victories as we shall winne ouer these pettie enemies & slight tentations, so manie pretious gemmes shalbe placed in the crowne of glorie, which God prepareth for vs in paradise. Therefore if we meane to fight valiantly against greater tentations that besiege vs, we must practise

euerie day to resist & rebutt, these weaker assaults of ordinarie temptations when they come vpon vs.

Remedies against these lesser Temptations.

CHAPTER IX.

1. VVell then, concerning these small temptations of vainglorie, suspition, fretting, iealousie, enuie, louefancies, and such trashe, which like flies and gnattes do trouble our eyes, and sometimes bite and sting vs by the face; because it is impossible to be altogether exempted and freed from their importunitie, the best resistance that we can make them, is not to vexe our selues for them: for they cannot hurt vs, though they trouble vs a litle, so that we be throughly resolued to serue God entirely.

2. Despise then these pettie assaultes, ād vouchsafe not so much as to thinck vpon that which they propose, or would incline thee vnto: let them buzze about thine eares as much as they will, and runne

round about thee heere and there as flies vse to doe, but when they begin to sting, and make some abode in thy hart, then do nothing els but quietlie remoue them and brush them from thence, not fighting against them, nor parlying with them, but producinge some contrarie acts whatsoeuer, but especially acts of the loue of God.

3. For if thou wilt beleeue me, striue not too eagrelie to oppose manie acts of the contrarie vertue, to the importunitie of any tentation which thou feelest (for that were to parlie and dispute with it, which before we forbad thee to doe) but hauing made an act of the vertue directly contrarie to the tētation which impugneth thee (if thou hast had leasure to suruay the qualitie of the temptation) take thy recourse presently vnto the hart of Iesus Christ crucified, and with an act of feruent loue to him, kisse his blessed feete.

4. This is the best meanes to con-

quer and tame our enemie, as well in litle, as in great tentations; for the loue of God containeth in it selfe the perfections of all other vertues, and that farre more excellently, then the vertues them selues do containe them: & therfore is a more soueraigne counter-poison against all vices. And thy soule accustoming in all tentations, to haue recourse vnto this vniuersall remedie, neede not examine what particular tentations it suffereth, but simplie feeling her selfe troubled with anie, will finde quiet and ease in this generall refuge: which besides is so dreadfull and terrible to our enemie, that when he once hath experience, that all his tentations prouoke vs to this diuine loue of our redeemer, he wil cease from battering vs with them. And thus much concerning lesser temptations: for he that should endeuour to fight with them one by one, should put him selfe to much care with no profit.

How to strengthen our hart against Temptations

CHAPTER X.

1 CONsider from time to time what passions do raigne in thy soule, and hauinge discouered them: begin a manner and course of life, cleane opposite and contrarie vnto them in thought, word, and deed. For example, if thou finde thy selfe inclined to the passion of selfe loue and vaineglorie: thincke often vpon the miserie of this mortal life of ours; how bitter these vanities wilbe to our conscience at the howre of our death, how vncomely they be for a noble and generous hart, that they are but trifles, and babies for litle children to play withall, and such other considerations as these. Speak earnestly and often against Vainglorie, allthough it seeme thou speakest against thy will, dispraise it to the vttermost of thy power: for so thou shalt in a manner engage thy owne reputation to flie

from that indeede, which thou so much condemnest in wordes: and many times by much speakinge against a thinge, we moue our selues to hate and despise it, though at the first we boare it affection. Exercise works of humilitie and abiection as much as thou canst, euen against thy owne inclination, for so thou shalt quickly get a habit of humility, & weaken the vice of vainglorie in such sort, that whē the temptation assaileth thee, thy inclination wilbe now no more able to take part with the temptation, and thy soule will haue more strength to resist it.

2. If thou art inclined to couetousnesse, thincke often vpon the extreme follie, and madnes of this vice, which rendreth vs slaues to that drosse which was created to serue vs; thincke how at our death we must leaue all, and that perhaps in the hands of them, that wil scatter it as carelessely, as we had carefully scraped it together;

& perchaunce in their hands, to whom it wilbe cause of their vtter ruine and damnation. Speake much against Auarice, & praise the contempt of wordlie pelfe. Enforce thy selfe oftentimes to giue almes, and to put in vre the acts of charitie, and workes of mercie, and accustome some times to omitt some occasions of gaine and commoditie.

3. So if thou be subiect to the passion of idle and carnall loue, thincke how dangerous a follie it is, as well to thy selfe, as to others whome thy fancie may bring to be companions of thy perills. Consider what an vnseemely thing it is, to abuse and (as a man may say) prophane the noblest affection of our soule, in such vaine employments; how subiect this passion is to blame of the wiser sort, and how pregnant a token of extreme lightnes of vnderstanding. Talke often in praise of chast behauiour, let thy discources be still in com-

mendation of cleane and pure soules: and as much as is possible, endeuour to auoide all light behauiour, and all tricks and toyes of fond loue.

4. To be breef, in time of peace & rest, that is, when the temptations of of those sinnes to which thou art most subiect, do not trouble thee, then exercise all the acts of the contrarie vertues thou canst, and if occasions of doing them present not themselues, find meanes to meete with the occasions, for so will thy hart be streng-hened & armed, against future temptations.

Of Vnquietnes of minde.
CHAPTER XI.

1. VNquietnes is not a simple and single temptation, but a source and spring from whence many other temptations take their beginninge: I will speake a worde or two therof. Sadnes is nothinge els but a griefe and sorrow of minde, conceiued for some ill or

domage, which is in vs against our will: whether this euill be outward, as pouertie, sicknes, contēpt: or inward, as ignorance, lacke of deuotion, repugnance, temptation. For when the soule feeleth her selfe charged and burdened with any euill, she is aggreeued therat, and there enters sadnes into her: and presently she desireth to be deliuered and freed from it: and not without good reason: for euery thinge naturallie desireth that which is good, and flieth, from that which is knowen or supposed to be euill. If the soule seeke out meanes to be freed from the euill which oppresseth her, and to be rid from the burden of it for Gods loue, she will seeke those meanes with patience, sweetnes, humilitie, and repose of minde; expectinge her deliuery more from the prouidence and goodnes of God, then from her owne industrie, labour, and diligence.

2. But if she desire to be eased from

from her vexation for selfe loue, then will she torment and weerie, and trouble her selfe in seeking the meanes of her ease: as though it depended more of her selfe, then of God. I say not that she thinketh or iudgeth so, but that she behaueth herselfe so carefullie, so hastelie, and so earnestlie, as if indeede she thought so; So that if she meete not with that which she desireth, presentlie and out of hand, then falleth she into great vnquietnes, and impatience; by which the former vexation or euill, not departing from her, but rather waxinge farre worse, she entreth into anguish, distresse, faintnes of hart, and losse of all courage; so that she iudgeth and demeeth her miserie to be past all remedie. Where thou seest that sadnes, which had a iust and lawfull beginning, grounded vpon reasonable considerations, afterward engendreth vnquietnes, and impatience addeth an increase of sadnes, which is excee-

ding perillous.

3. This Vnquietnes of mind, is the greatest ill that can come to the soule, excepting sinne. For as the seditions & ciuil discords of a commō wealth, are the vtter ruine & ouerthrow therof, and maketh it altogether vnable to resist the forraigne inuader: so our hart troubled and disquieted in it selfe, looseth all force and abilitie, to defend the vertues which it had purchased, and all meanes to resist the tentations of the ghostlie enemy: who at that time vseth all kinde of deuices and inuentions, knowinge that, according to the prouerbe, it is good fishing in troubled water.

4. Vnquietnes proceedeth of an inordinate desire to be deliuered from the euill that one feeleth, or to obtaine the good that one desireth: and yet nothing maketh the euill worse, nor remoueth the good farther from vs, then doth vnquietnes and vnreasonable hastings. Birds do remaine fast in the

nets & lime twigges, becauſe finding them-ſelues but a litle caught hold of, they beate and flutter vp and downe ſo eagrely, that they are more and more entangled in the ſnare. When thou deſireſt earneſtly to be freed from any euill, or to obtaine any good; the firſt thing thou muſt doe, is to repoſe thy mind, and quiet thy thoughts and affects from ouer-haſtie pourſuite of thy deſire: & then faire and ſoftly beginne to pourchaſe thy wiſhe, taking by order, and one after another, the meanes which thou iudgeſt conuenient to the attaining therof. And when I ſay faire and ſoftly, I doe not meane ſlowly and negligently, but without poſt haſt, without trouble & vnquietnes: otherwiſe inſteed of attaininge to the effect of thy deſire, thou wilt be more entangled in this labyrinthe of troubleſome thoughtes, then before.

5. *My ſoule is alwayin my handes, ô Lord, and I haue not forgotten thy*

laue; ſaid Dauid. Examine often euery day, at leaſt morning and euening, whether thy ſoule be in thy hands, or ſome paſſion of vnquietnes hath robbed thee of it. Conſider whether thou haue thy hart at commandement, whether it be not eſcaped and fled away from thee, to ſome vntrue affectiō of loue, hatred, enuie, couetouſnes, feare, ioye, ſadnes: and if it be wandred aſtray, ſeeke it out preſently, and bring it backe againe gentlie to the preſence of God, reſigning it with all thy affections and deſires, vnto the obedience and direction of his diuine pleaſure. For as they that feare leaſt they loſe a thing which they loue wel, keepe it faſt claſped in their hand: ſo in imitation of this great kinge, we ſhould alwaies ſay from our harts: O my God my ſoule is in conti- continuall danger of being loſt, and therfore I carie it alwayes in my hande, and for this diligent care of my ſoule, I haue not for-

gotten thy holy lawe.

6. Permitt not thy desires, be they neuer so litle, and of neuer so small importance, to disquiet thy minde: for after litle desires, come great ones, and finde thy hart more readie and disposed to be troubled and put out of order. When thou perceaueſt vnquietnes to enter, commend thy selfe to God, and resolue thy selfe to doe nothing at all, that thy vehement desire exhorteth, vntill that disquiet be ouerpaſſed: vnleſſe it be some thing that cannot be differed: and then thou muſt with a gentle & quiet endeuour, with hold the current of thy affection, tempering and moderating it as much as is possible: and after this repoſe, doe that which is requisite to be done, not as thy desire commandeth, but as reason prescribeth.

7. If thou canſt discouer the vnquietnes of thy minde to him that gouerneth thy soule, or at the leaſt to some truſty and deuout frinde,

doubt not but presentlie thou shalt find it appeased For communicating of griefs of our hart, worketh the same effect in the troubled soule, that letting of bloud doth in the bodie of him that is in a continuall ague: and this is the remedie of remedies. So the holy king Lewis gaue this counsel to his sonne: If thou feelest in thy hart, any thing that troubleth thee, tell it presently vnto thy confessour, or vnto some good frinde, and thou shalt beare thy greef very easily, through the comfort that he will giue thee.

Of Sadnesse.

CHAPTER XII.

1. *SAdnes that is according to God* (saith S. Paul) *worketh penaunce vnto saluation: but sadnes of the world worketh death.* Sorrow then and sadnes, may be good or bad, according to the sundrie effects which it worketh in vs. True it is, that it produceth more naught then good: for it hath but

onely two that are commendable; mercy, and penaunce; and six bad ones: anxietie, sloth, indignation, iealousie, enuie, and impatience: which caused the wiseman to say. *Sorrow killeth many, and there is no profit in it*: because for two profitable streames which flow from the spring of sadnes, there are six other starke naught, that runne from the same head

2. The enemie vseth sadnes as a fit disposition to exercise his temptations against the iust; for as he endeuoures to make the wicked ioyous and glad in their sinnes; so doth he go about, to make deuout persons, sad and heauie in their good actions. And as he can by no meanes procure euill to be committed, but by making it seeme pleasaunt & delectable, so he cannot withdraw men from doing that which is good, but by making it appeare distastfull, sad, and displeasing. He taketh delight in sadnes, because he him selfe is sad

and melancholike, and so shalbe eternally: therfor would he haue euery one be like him selfe in sorrow.

3. This proposterous sadnes, troubleth the minde, putteth it into disquiet, assaulteh it with vnreasonable feares, giueth a bitter tast to the sweetest deuotions, dulleth & ouerthroweth the braine, depriueth the soule of resolution, iudgement, and courage. To be short, it is like a hard Winter, that cutteth away al the beauty of the field, and swalloweth all liuinge creatures, for it bannisheth all sweetnes from the soule, and lameth her in the vse of her powers and faculties. If thou chaunce to be assailed with this daungerous heauinesse, Philotheus, practize the remedies ensuinge.

4. *Is any body sad* (saith S. Iames) *let him pray.* Prayer is a soueraigne remedie, for it lifteth vp the soule vnto God, who is our onlie ioye and consolation: but when thou

prayest in sadnesse and sorrowe, vse affections and wordes which tend to confidence and loue of God, as: O mercifull father, most bountifull and pitifull God, my sweet Sauiour; O God of my hart, my ioye, my hope, my deere spouse the welbeloued of my soule, and such like.

5. Striue manfullie against the inclinations of sorrowe: although al thy actions & exercises, during the time of this sad passion, seeme vnto thee to be performed coldlie, heauily, and slackly: omitt them not for all that, for the enemie who pretendeth to wearie vs from doing wel by sadnesse, seeing that notwithstanding this deuice of his, yet we follow our woonted exercises, & that being peformed against all this repugnance of heauie passions, our workes are of greater valew and merit, he leaueth to afflict vs any more therwith.

6. Sing spirituall songs sometimes: for the deuill hath often ti-

mes left off his troublesome operation by such meanes: witnesse the bad spirit that obsessed Saul, whose violence was represſed by Dauids melodious and sacred Psalmodie.

7. It is also good to diuert our thoughtes by externall occupations, varied and chaunged as much as we can, that so our minde may be withdrawen from the sad obiect, and the spirits be heated and purified, sadnes being a passion of a cold and drie complexiō.

8. Exercise many externall actiōs with feruour; although it be without gust or spirituall feelinge: embracinge a crucifix, and applying it straightly to thy brest, kissing the feete and handes of it with reuerence, stretchinge thy eyes and handes vnto heauen, liftinge vp thy voice vnto God by wordes of loue and confidence, as such as follow: *My welbeloued is myne, and I am his: My welbeloued is vnto me a posy of myrrhe, he shall remaine betwixt my breastes.* Mine

eyes doe melt into teares vnto thee, o my God; saying, when wilt thou comfort me? O Iesus, be Iesus to me: liue sweet Iesus in my soule, and my soule will liue in thee. Who can separate me from the loue of God? and such like.

9 Moderate disciplines are not amisse. Because this voluntary affliction applied outWardly, obtaineth inWard consolation frō God: and the soule feelinge paine without, diuerteth her selfe from thinckinge of those which molest her within. Frequenting also of the holy communion is an excellent cordiall: for that heauenly bread strenghteneth the hart, & reioiceth the spirit.

10 Discouer all feelinges, affects and suggestions which proceede from the spirit of sadnes, manifest them sincerelie and faithfullie to thy guide and confessour: seeke the companie of spirituall persons, and be with them as much as thou cāst, during the time of thy sadnes. And

last of all, resigne thy selfe vp to the handes of God, preparinge thy selfe to suffer this heauinesse and sorrowe patiently, as a iust punishment of thy vaine myrthe and passetimes: and doubt not at all, but that God, after he hath tried thee, will deliuer thee from this euill.

Of spirituall and sensible Consolations, and how one must behaue himselfe in them.

CHAPTER XIII.

1. GOd cõtinueth and gouerneth this great World in a perpetuall vicissitude or enterchaunge of night into day, spring into sommer sommer into autũne, autumne into Winter, and Winter, into the springtime againe: and one day is neuer in all thinges and points like to another: some are clowdie, some bright-shining, some rainie, some drie, some windie, some still and louelie. A varietie is this, which giueth exceedinge beautie to the whole world. The like is with man, who according to the saying

of the auncient sages, is an abridgment of the world, or an other litle world: for he also is neuer in the same estate, his life passeth like waters ebbinge and flowinge in a perpetual diuersitie of motions, which some time lift him vp by hope, some time carie him to the right hand with consolations, some time wafte him to the left hand with afflictions: and not one day, no not so much as one onely howre of all his life, is in all points like another

2. This is a necessary aduertisement which I set thee downe: we must do our best to haue a continuall and inuincible indifferencie and equalitie of hart, amid this wonderfull inequalitie of occurrences. And albeit al thinges do chaunge and turne hiddinglie roūd about vs, yet must we stand stedfastly & vnmoueably, alwaies looking and aspiring towards our God. Let the ship take what route it list, let it single towards east, or

weaſt, north, or ſouth, What winde ſoeuer drineth it, neuer wil the compaſſe looke any other way, but towards the faire pole-ſtarre. Let al turne vpſide downe, not only round about vs, but euen within vs, let our ſoule be ſorrowfull, or ioyfull, let it be in peace, or trouble in ſweetnes or bitterneſſe, in light, or in darknes, in tentation, or in repoſe, in taſt, or out of taſt, deuout, or vndeuout, let the ſunne burne and ſcorche it, or the deaw moiſten & refreſh it: yet alwaies muſt the point of our hart, our ſpirit, our ſuperior will (which is our card or compaſſe) looke inceſſantly, and tend continuallie, towards the loue of God her Creatour, her Sauiour and her onely happines and ſoueraigne good. *Whether we liue or die* (ſaith the Apoſtle) *we belong to God. And who ſhalbe able to ſeparate vs from the loue of God?* nothinge ſhalbe able to diſſolue and vndoe this loue, nether tribulation nor diſtreſſe, nor anguish,

nor death, nor life, nor present, nor future dolours, nor the feare of imminent dangers, nor the subtilitie of malicious spirits, nor the depth or profunditie of afflictions, nor the tendernes, nor drinesse of hart, nor any other thinge shal separate vs from this holy charitie, founded and grounded in our Sauiour Christ Iesus.

3. This absolute and perfect resolution neuer to forsake God, or abandon his sweet loue, serueth for a counterpoise to our soules, to keepe them in holie indifferencie, amidst the inequalitie and diuersitie of motiõs and chaunges, which the condition of this life bringeth. For as the litle Bees ouertaken with a storme in the fieldes, charge themselues with grauel stones, to ballaunce themselues in the ayre, that they may not so easilie be caried away by the Winde: so our soule by a liuely resolution embracinge the pretious loue of God, continueth constant in the midst

of the inconſtancie and mutabilitie of conſolations and afflictions, ſpirituall and temporall, interiour and exteriour. But beſides this generall doctrine, wee ſtand in neede of ſome particular documents.

4. Firſt then, I ſay, that deuotion conſiſteth not in that ſame ſweetnes, ſoftnes, comfort, or ſenſible tendernes of hart, which moueth vs to teares and ſighes, and giueth vs a certaine delicious taſt, and a kind of content and ſatisfaction in our ſpirituall exerciſes. No (my deere Philotheus) deuotion: and that manner of tendernes of hart, is not all one thing. For manie ſoules haue this ſupple quality, and thoſe ſenſible conſolations, which for all that let not to be verie vicious, and conſequently, want the true loue of God, and haue no true deuotion at all. Saule perſecuting poore Dauid to the death, who fled from him into the wildernes of Engaddi, entred all alone

alone into a waſt caue, where Dauid and his people lay hidden Dauid, who at this occaſion might haue killed him a thouſand times, ſpared his life, and would not ſo much as put him in feare: but ſuffered him to goe foorth quietly at his pleaſure, called after him, to declare vnto him his innocencie, and to giue him to vnderſtand, that he had been at his mercie. Wel heerupon what did not Saul to shew that his hart was mollified towards Dauid? he called him his childe, fel into plaine weeping, to praiſe him, to confeſſe his meeknes to pray vnto God for him, to preſage and foretel his future greatnes, and to commend his owne poſteritie vnto him. What greater ſweetnes, & tendernes of hart could he make shew of? and yet for all that, he had not chaunged his cancked mind, nor left off his rancorous intention, but continued perſecuting Dauid as cruellie as before. Euen ſo there may be found

many persons, that considering the goodnes of God, and the doiefull passion of our Sauiour, doe feele great tendernes of hart, which forceth them to sighe, to weep, to blesse, and to praise God, and giue him thancks verie feelingly, at least vetie sensiblie; in so much that one would iudge their hart to be seased and possessed with a mightie deale of deuotion: But when the matter comes to the proofe: we shall finde, that like as short sodaine shewers of a hot summer, falling in great bigge droppes vpon the earth, and not pearcing it, serue for nothing els but to produce tode-stooles and mushroms: Euen so the teares & tendernes of these men, falling vpon a vicious hart, and not penetrating it, be altogether vnprofitable. For notwithstanding al these great dropps of sensible deuotion, they will not part from one dodkin of their euel gotten goods, nor renounce one of all their crooked

and peruerſe affections, nor ſuffer the leaſt incõmoditie in the world, for the ſeruice of our Sauiour, for whoſe ſake they wept ſo earneſtly. So that the good motions which theſe poore ſoules felt, are nothing but ſpirituall Mushroms, and are not onelie no true deuotion, but oftentimes great ſlights of the deuil, who moufling them vp in theſe falſe conſolations, makes them remaine contented and ſatisfied therwith: that ſo they ſhould ſearch no farther for true and ſoũd deuotion which conſiſteth in a prompt, reſolute, actiue, and conſtant will, of putting in execution that which they know to be agreable to Gods pleaſure.

5. A little child will weepe tenderly if he ſee his mother launced when ſhe is let bloud: but if his mother at the ſame time demand an apple, or a paper of confits which he hath in his hands, he will by no meanes let it goe from him, demand it ſhee neuer ſo ſweetly.

Such for the moſte part are theſe tender deuotions, conſidering the ſtorke of the ſpeare, which pearced the hart of our Sauiour, we weepe bitterlie therfore: And alas (my Philotheus) it is right well done to bewaile the ſorowfull death and wofull paſſion of our father and redeemer, but why then do we not giue him the apple which we haue in our hands, ſeeing he asketh it vs ſo earneſtly, to wit, our hart, the only fruict of loue, which our deare Sauiour requeſteth of vs? Wherfore reſigne we not vr to him ſo manie pettie affections, delights, and ſelfe pleaſures, which he would pull out of our hands and cannot, becauſe they be our babies, they be our comfits of which we be more fond, then deſirous of his heauenly grace? Ah Philotheus, theſe be babie loues, litle childrens frindſhips, tender indeed, but feeble, but fantaſticall, but fruictleſſe, and without effect. Deuotion then,

consisteth not in such tender and sensible affections, which sometimes proceede of a nature or cõplexion in it selfe soft, supple, apte and easie to receaue any impressiõ: but sometimes of the crafte of the diuell, who to busie vs vnprofitablie about such trash and droguery, stirreth vp our fantasie to the apprehension fit for to receaue such motions.

6. Yet these selfe same tender and sweet affections, are manie times good and profitable, for they prouoke the appetite of the soule, comfort the spirit, and adde to the promptitude of our deuotion a kinde of iolitie and cheerfulnes, which maketh our actions comelie and delightfull, euen in outward shew and appeerance, which is the gust or tast that one feeleth in d uine and heauenly matters, of which Dauid exclaimeth: *O Lord how sweet are thy wordes to taste? they are sweeter then honny to my mouth.* And indeed the last ad mea-

neſt contentment of deuotion which we receaue in holy exercíſes, is better in all reſpects, then the moſt excellent recreations & pleaſures of the World The breaſts, & milke, that is, the fauours of the heauenly ſpouſe, are ſweeter & pleaſaunter to the ſoule, then the daintieſt and moſt pretious wine of earthly deligh tes. He that once hath taſted them, eſteemeth al other comforts, but galle and Wormewood. As they that holde the hearbe Scitique in their mouth, taſt ſo pleaſaunt a ſweetnes, that they feele nether hunger nor thirſt for the while: ſo they, to whome God hath imparted this celeſtial Manna of internall conſolations, can nether deſire, nor receaue the contentments of the World, at leaſt to take any pleaſure in thē, or to ſette their affections vpon them. They be taſts giuen before hand, of the immortall delights which God

hath laid vp in heauen for the ſoules that ſearche after him: they be the ſugred confits and carowaies which he giueth vnto vs, a his litle children to allure vs: they be the cordiall waters which he preſenteth to ſtrengthen them, and manie times they be handſels, or pledges of euerlaſting felicitie.

7. They ſay that Alexander the great, ſailing in the maine ſea, diſcouered before the reſt of his cõpanions, the land of the happie Arabia, by the ſmell of the ſweet odours which the winde brought with it, & therupon receaued him ſelfe, and gaue great encouragement, to his fellow ſoldiours: ſo oft times in this mortall life, we receaue theſe delights ād pleaſures of deuotion, which no doubt preſent vnto our memorie, the ioyes and delights of the happie land of heauen, wherunto we doe all faile and aſpire.

8. But thou wilt say, since there are some sensible consolations that be good, and come from God, and other some that be vnprofitable, and pernicious, proceeding ether from nature, or from the enemie, how shall I distinguish the one from the other, and discerne the vnprofitable, from those that be good. It is a generall rule (my Philotheus) for all the passions and affections of our soule, that we must know them by their fruicts: our soules be as it were trees; affections and passions be the bowes and braunches; works and actions be the fruicts. It is a good soule, that feeleth good affections, and the affections are good, which bring foorth in vs great effects of holie actions. If the delights, the tendernes, the consolations which we feele in spirituall exercises, do make vs more humble, more patiēt, tractable, charitable, fuller of compassion towards our neighbour; more

feruent in mortifying our concupiſcence and naughtie inclinatiõs; more conſtant in our good exerciſes and reſolutions, more meek and ſupple, and pliable to thoſe whome we ought to obey; more ſimple and ſincere in our liues, then, without all doubt, Philotheus, they are from God. But if theſe delights haue no ſweetnes, ſauing only for our owne ſelues, if they make vs curious, peeuish, ſower, ſullen, impatient, ſtubborne, fierce, preſumptuous, hard-harted towards our neighbours, if therefore eſteeming our ſelues alreadie pettite Saints, we will no more be ſubiect to correction, nor direction, then deere Philotheus, beware of them, then doubteleſſe they be falſe and pernicious conſolations. A good tree cannot bring foorth any other but good fruicts.

9. When we receaue theſe delightes and comforts in our exerciſes, we muſt. 1. Firſt of all, hũble

our ſelues profoundly before almightie God: and take heed of ſaying to our ſelues by reaſon of theſe ſweet comforts: How perfect, how good am I become? No Philotheus, not ſo, theſe be good thinges in deed, but they make vs neuer the better for hauing them: for as I haue ſaid, deuotion conſiſteth not in them, but let vs ſaie and thincke from our hartes: O how good is God to ſuch as hope in him, to the ſoule that ſeeketh after him! He that hath ſugar melting in his mouth, cannot properlie ſay that his mouth is ſweet, but that the ſugar, which is in his mouth, is ſweete to his mouth: So though theſe ſpirituall delights be verie good, & that God who imparteth them to vs is exceeding good, yet foloweth it not, that he which receaueth them, is good. 2. Let vs acknowledge our ſelues as yet to be litle children, and that we ſtand in need of milk: that theſe ſugred confits be giuen vs, becauſe as yet

our ſpirit is tender and delicate, and therfore needeth allurements and baytes, to be drawen withall to the loue of God. 3. But after that, ſpeaking generallie, and ordinarily, let vs receaue theſe graces and fauours humbly and reuerently, eſteeming them exceeding precious, not ſo much for that they are in them ſelues, as that it is the hand of God which powreth thē into our harts. As a louing mother to allure her child, putteth her owne ſelfe the ſugred confits into his mouth one by one, ſweetly ſmiling, & tenderlie parlying with him the while: for if the child had witt & vſe of his reaſon, he would much more eſteeme, his mothers cheriſhing embraces, then the ſweetnes of the confits, be they neuer ſo daintie. So it is much Philotheus to receaue and feele in our ſoules this ſweetnes of deuotion: but it is the ſweet of all ſweetnes to conſider that God, with his louing and fatherlie hand, putteth them as it

were into our mouth, to our hart, & ſoule. 4. Hauing receiued them thus in humble and reuerēd wiſe, let vs employ them wholly according to the intention of the giuer And wherfore think yee, doeth God beſtowe theſe ſweet comforts vpon vs? to make vs ſweet towards euery body, and amourous towards him. The mother gines confits to her litle child to make him kiſſe her: let vs likewiſe kiſſe our bleſſed Sauiour, who maketh much of vs by theſe conſolations: to kiſſe our Sauiour, is to obey him, to fullfil his will, to folow his rules and councels: in a word, to embrace him & tenderlie and louinglie with obedience and loyaltie. The day therfore in which we shal receaue any ſpirituall conſolation, we muſt employ it moſt carefullie, & endeuour to ſpend it diligētly in Gods ſeruice and honour. 5. Beyond all this, we muſt from time to time renounce in our hart

all this ſweetnes, tendernes, and conſolation ſeparating our affection fom it as much as we can: proteſting, that albeit we receaue theſe fauours humblie, and loue and eſteeme them, becauſe God ſendeth them to vs, as it were dishes and dainties from his owne table, to prouoke vs the more to his loue: yet it is not thoſe delights that we ſeek & deſire, but God him ſelfe & his perfect loue; not the comforts, but the comforter; not the ſweetnes, but the ſweet Sauiour that giues them: not that tẽdernes of delight, but him that is the delight of heauen and earth. And in this affectuous abrenunciation of theſe delights, we muſt diſpoſe our ſelues, to perſeuer conſtant and firme in the holy loue of God, though in all our life longe, we should not taſt one dramme of conſolation: and procure vnfainedly, to ſay as well vpon the moũt of Thabor, *O Lord it is good for me to be*

with thee, be thou in torments vpon thy Crosse, or be thou in glorie in heauen. 6. To conclude I aduertise thee that if thou shouldest chaunce to feele any extraordinarie aboundance of such consolations, tendernes, sweetnes, deuout teares, or some vnWoonted thing: that then thou conferre it faithfullie with thy spirituall conductour, that he may teache thee how to moderate and behaue thy selfe therin. For it is written. *Hast thou found honny? eate of it but as much as is sufficient.*

Of Dryneſſe and barreneſſe in our ſpirituall exerciſes.

CHAPTER XIV.

1. THus then must thou behaue thy selfe, as I haue now described in time of spirituall comfort: but alas (Philotheus) this faire weather wil not last alWaies: and the time will come, when thou shalt be so destitute, and depriued of all feelinge of this deuotion, that thy soule will seeme vnto thee

a fruictlesse and barren field, or a desart wildernesse, in which there appears neither wide way, nor path-way to finde God, nor anie dewe of grace to moisten and water it through excessiue drienes, which threatneth to reduce her altogether to dust. Alas the poore soule in this case deserues compassion, and especially when this desolation is vehement: for at that time like holy Dauid, she feedeth her selfe with sad teares night ād day: in the meane while the enemie by a thousand suggestiōs endeuours to driue her to despaire, and mocketh her bitterly, saying in derisiō, Wretche, where is thy God nowe in thy distresse? by what meanes wilt thou find him out? who shall euer be able to restore thee the ioye of his grace?

2. And what wilt thou doe at that time Philotheus? cōsider from what cause so great a miserie proceedeth: for oft times, we our selues are the cause of our drienes

and desolation, in the exercises of the spirit. 1. As a careful mother denies to giue sugar to her child, when she sees him troubled with the Wormes: so God taketh away his consolations from vs, when we take some vaine pleasing in them, and are subiect to the worme of ouerweening to selfe conceipt, and opinion of our owne good progresse in deuotion. *O my God* (saith the Psalmist) *it is good for me that thou hast humbled me.* Yea indeed, it is verie profitable for me, *for before I was humbled, I did offend thee.*

3. When we neglect to gather the sweetnes & deliciousnesse of the loue of God in due time, then in punishment of our slothfulnesses, he absenteth his delights from vs. The Israelites in the desert that gathered not manna earlie in the morning, could not find any after the sunne.

4. We are also sometimes layde in the bed of sensuall contentmēt, and

and transitorie comforts, as the sacred spouse was in the Canticles, the bridegrome cometh, and knocketh at the dore of our hart, and inspireth vs to returne to our spirituall exercises: but we play the niggardly chapmen with him, for it angereth vs to leaue off our toyes, & to separate our selues from our false delights. For this cause the true louer of our soules goeth his way from vs, and letteth vs lie as we list: but afterward when we would faine finde him out, we haue much a doe to meet with him, and deseruedlie: because we were so vncourteous and faithlesse vnto his loue, as to refuse to follow worldly vanities. Ah: if then as yet thou hast some of the branne of Egypt remaining: thou shalt then haue not a iot of the heauenly Manna. Bees detest all kinde of artificiall odours: and the sweetnes of the holy Ghost, cannot agree with the sophisticated delights of the world.

5. The double dealings, and slights which thou vsest in confessions, and spirituall communications with the conductour and maister of thy soule, many times is the cause of this drought and barrennesse: for if thou lie to the holy Ghost, no maruaile if he withdrawe his consolations from thee. Thou wilt not be simple, plaine, and without guile, as a little child is: thou shalt not then enioy these spirituall comfits, giuen only to Gods little children.

6. Thou art filled and glutted with worldlie contentmentes, no wonder then if spirituall delightes come not to thy table, or haue no good tast in thy mouth: Doues alreadie filled (saith the ancient prouerbe) do thincke cherries bitter. *He which filled the hungrie with good thinges* (saith our blessed Ladie) *sendeth the rich away emptie.* They that be rich worldly of vanities, are not capable of spirituall treasures.

7. Haſt thou conſerued wel and carefully the fruicts of conſolations already receaued? then shalt thou receaue more ſtore againe: for to him that hath, more shal be giuen: and he that hath not, what was giuen vnto him (negligently leeſing that which he receaued) euen that he hath, shalbe taken away from him: that is, he shalbe depriued of the fauours and graces, which were prepared for him. The raine quickneth the plantes that be greene, but from them that be not greene, it taketh away altogether all likelyhood of life & growth, for it rotteth them wholly.

8. For manie ſuch cauſes doe Wee looſe comfort in deuotion, and fall into barennes and drienes of ſpirit. Let vs then examine our conſciēce, and ſee whether we can finde in vs ſuch faulty cauſes as theſe. But note, Philotheus, that this examination is not to be made with vnquietnes of minde, or ouermuch curioſitie, but after thou haſt faith-

fullie considered thy going awrie in this respect, if thou finde the cause of the euill in thy selfe, giue God thanckes, for the harme is halfe healed, whose cause is discouered. If on the other side, thou finde out no cause in particular, which may seeme vnto thee to haue occasioned this desolation, busie not thy selfe about any more curious searche for it, but with all simplicitie, without examining any more particularities, doe this which I will tell thee.

9. First of all humble thy selfe reuerently before the eyes of God, acknowledging thy miserie, thy frailtie, the nothing that thou art in thy selfe. Alas what am I, when I am left alone to mine owne prouidence? nothinge els, O Lord, but a drie barren ground, that full of gappes, and rites, witnesseth the drough it suffereth, for want of heauenly dewe: and the winde of tentation in the meane time

doth dissipate it, conuerted into fruictlesse dust. 2. Cal vpon God and demaund of him his spirituall ioye *Render vnto me, O Lord, the ioy of thy saluation. My father, if it be possible, lett this cuppe passe from mee.* Gett thee away ô thou vnfruictfull Northen winde, which drieſt vp the sappe and iuice of my soule, and come ô prosperous Winde of consolations, and breath gently on my poore garden, and then these good affections will spread abroad the odour of their sweetnes 3. Goe to thy Confessour, open thy hart vnto him, make him see cleerlie all the plights and corners of thy soule: take his aduice simply and humbly: for God that infinitly loueth obedience, maketh often times councels taken from other men, proue very profitable, especially giuen by conductours of soules, albeit otherwise there be no great likelyhood, that they should preuaile: as he made the waters of Iordan healthfull to

Naaman, which Elizeus, without any appeerãce at all of humane reason, ordeined him as a bath for his leprosie.

10. Al this being donne, nothing is so profitable, nothing so fruictful in the time of these spirituall desolations and barrenesse, as not to be ouermuch desirous of being deliuered from this aggreeuance or calamitie. I say not but that we may simplie & quietlie wishe to be eased of so great a burden: but my meaninge is, that we should not too earnestly affect this ease, and freedome from this desolate state of mind, but hartely resigne our soule to the prouidence of God; that so long as it pleaseth him, he may vse our poore seruice, amid these troublesome thornie brakes, and comfortlesse deserts. Let vs say to God at these times. *O father, if it be possible, lett this cup passe away from me*: but let vs withall from our verie hartes, adioine the wordes followinge of

our blessed Sauiour: *Yet not my will be donne, but thine*: vpon this good resolution let vs rest, and repose. For God seeing vs constantly persever in this holy indifferency, will comfort vs with many graces, and fauours: as when he saw Abrahã resolued to deprive him selfe of his sonne Isaac, he was contented with this his indifferency, and pure resignation, comforting him with a heauenly vision, and with most admirable benedictions. We must then in al kinde of afflictions, as well corporall, in what soeuer distractions, or subtractions of sensible deuotion happening to vs, with great courage, and resignation alwaies say: *Our Lord gaue me consolations, and our Lord hath taken them from me; his holie name be blessed.* For persisting in this humilitie and submission, he will restore vnto vs his delicious fauors, as he did vnto Iob, who vsed the aforesaid wordes constantlie and vnfainedly in

all his desolations.

11. Finallie my Philotheus, amidst all these sterilities and desolations, let vs not loose courage, but expecting patiently the returne of spiritual delights, keepe on our iourney, follow our exercises of deuotion, multiplie good workes and holy actions: & not being able to present to our spouse, liquid conserues, present him drie confitures: for all is one to him, prouided that the hart which offereth them, be perfectly resolued to perseuer loyallie in his loue. When the spring time is faire and pleasaunt, then do the Bees make more honnie, and fewer young impes: for the good wether fauouring them, they are so busie in gathering the sappe of sweet flowers, that they forgett the generation of their young ones. But when the spring time is troublesome with gloomy cloudes and windie stormes, they gett more impes, and lesse honnie: for being not able to flie

abroade to their gatheringe of honnie, they employ them-ſelues to multiplie their race, & to people their common Wealthe. So chaunceth it oft-times, my Philotheus, that the ſoule in the faire weather of ſpirituall comforts, buſieth her ſelfe ſo much in gatheringe them together, and ſuckinge that heauenly iuice out of them, that in the aboundance of theſe daintie delights, she produceth fewer good workes: & contrariwiſe amid the bitterneſſe of clowdie deſolations, ſeing her ſelfe deſtituted of thoſe ſpirituall delights of deuotion, she multiplieth ſolid workes of edification ſo much more ſeriouſly, and aboundeth in fructifying of true vertues of patience, humility, abiection, reſignation, and abnegation, of all ſelfe will and ſelfe loue.

12. It is then a great abuſe and errour of manie, eſpecially of wemen, to beleeue, that the ſeruice which we doe to God without

this pleasant tast, and sensible delight, and tendernes of hart, is lesse agreable to his diuine maiestie: for cleane contrarie, our actions are like vnto roses, which though being freshe and flourie, they haue a better grace and shew, yet when they are drie they haue a sweeter odour: so though our workes done with tendernes of deuotion, be more acceptable to vs our selues, to vs I say, that consider only our owne delight: yet when they are exercised by vs in time of drinesse and barrennesse of spirit, then haue they a goodlier estimation, and a better odour in the presence of God. In time of desolation, our will carieth vs (as it were by meere force) to the seruice of God, and consequently that will must needes be more vigorous and constant, then the will which we haue of seruinge God in time of comfort.

13. It is no such great matter to serue a prince in time of peace, and in the pompe and pleasures of the

courte, but to serue him constantlie in time of trouble and persecution, and in warre, that is a true marke of constancy and loyaltie. Saint Angela de Fulgino saith, that is most acceptable to God, which is made by force and meere constraint, that is, whereunto we apply our selues willingly, not for any tast or delight which we feele in it, nor by our owne inclination, but meerly, purely, and only to please God, whereto our will driueth vs, as it were against our will, forcing and violently repelling the drienesse, and cõtradictions, which oppose them-selues against it. The same say I of all sorts of good workes, that the more contradiction we finde in exercising them, be it exteriour, or interiour, the more are they prized and esteemed in the court of heauen. The lesse of our owne particular interest that there is in the poursuitte of vertues, the more doth the puritie of the loue of God shine in it. A litle childe

will easilie kisse his mother, when she giueth him honnie and sugar, but it is a signe of greater loue, if he kisse her after she hath giuen him wormeseed, or bitter potions.

The former discourse is explained, and confirmed by a notable example.

CHAPTER XV.

1. TO make this instruction euident and intelligible, I will recite an excellent peeece of the history of S. Bernard, in such manner as I find it set downe in the learned and iudicious writter therof. He saith then in this wise. It is an ordinarie thinge, almost vnto all thē that beginne to serue God, and are not yet experienced in the substraction of grace, nor in spirituall vicissitudes or enterchanges of consolations and desolations; that the tast of sensible deuotion, & that sweet acceptable light of minde) which maketh them hasten them-selues in the way of God) being withdrawen from

them, they presentlie growe out of breath, and fall into pusillanimitie and sadnes of hart. They that be of iudgement and vnderstanding doe render this reason therof: that nature according to reason cannot long endure (as man might say) fasting, and without anie kind of delight or entertainement at all, but needes must haue some contentment, ether terrestriall or celestiall. But as soules lifted vpp aboue them-selues by tast and triall of heauenly treasures, doe easilie renounce the delightes of all sensible obiects: so when by Gods disposition and ordinance that spirituall ioy is taken from them, findinge them-selues also on the other side depriued of corporal solace, and being not yet accustomed to expect with patience, the returne and rising of the true sunne of grace, it seemeth vnto them, that they are no more in heauen or in earth, but that they be buried in perpetuall darknes. So that as litle

children newlie weaned, having loſt their mothers dugges, they do languiſhe and ſigh and grow froward and troubleſome, principally to their owne ſelues,

2. This then happened in the voiage wherof we ſpeake, vnto one of the troupe, called Geoffrie of Peronne, but newlie dedicated to the ſeruice of God He being ſodainlie become drie in his deuotions, deſtituted of his woonted conſolations, poſſeſſed with a kinde of inward darkenes, began to call to memorie the world, his frindes, his parents, and the great meanes that but lately he had left behind him. By which memorie, he was aſſaulted with ſo cruell a temptation, that not being able to hide it in his behauiour, one of his truſtie frindes perceaued it, and hauinge found opportunitie, ioyned him ſelfe to him, and asked him ſweetly in ſecret: What meaneth this change Geoffrie? How cometh it to paſſe, that contrary to

thy wount, thou art become so pensiue and afflicted? Ah my brother (answered Geoffrie with a deepe sigh) I shall neuer more be merrie so long as I liue. The other moued with compassion at these words, with a fraternall zeale, went and told all this to their common father S. Bernard: who perceauinge the danger, went into a church there by, to pray to God for him, & Geoffrie in the meane while ouerwhelmed with sadnes, reposinge his head vpon a stone, fell fast a sleepe. But after a litle while, both of them arose, the one from praier with his request dispatched in the high court of heauen, the other from sleepe with so pleasaunt and smilinge a countenance, that his deere frinde mentallinge at so great & sodaine a chaunge, could not refraine from obiectinge vnto him louingly, that which a litle before he had aunswered him. Then Geoffrie replied: if I told thee before, that I should

neuer in my life be ioyfull, now I assure thee, that I shall neuer in my life be sorrowfull.

3. That was the succesſe of the temptation of that deuout perſonage, and marke in it (my deere Philotheus) 1. First that God ordinarilie giueth some fore-tasts of heauenlie ioy, to such as newlie enter into his seruice: so to draw them from earthlie pleasures, encourage them in the pourſuite of loue of God; iust as a mother to intice and allure her litle child to her breasts, laieth honnie vpō her teats 2. That notwithstanding the same good God, which according to the disposition of his wisedome, taketh from vs this milke & honny of consolations, to the end that weaninge his children in this manner, they might learne to eate the drie, but more substantiall bread of liuely and sound deuotion, exerciſed by the triall of distast and desolation. 3. That sometimes very vehement temptations arise amidst

these

these desolate and drie discontentments of sterilitie of spirit: and then it behoueth vs to resist temptations constantlie, for they come not from God; but withall we must patientlie suffer this desolate estate, of want of spirituall feeling in our deuotions, for God hath ordeined and disposed it for our exercise and merit. 4. That we must not leese hart and courage amonge these inwarde griefes, nor say as this good Geoffrie did, I shall neuer be ioyfull hereafter: for in the night season, we must expect the day lights approache; Againe in the faireſt weather of the spirit, that we can haue, we must not say nowe shall I neuer be sadde hereafter; No, for as the Wise man sayes, in time of prosperitie, we must be mindful of aduersitie, and in our trauailes, hope for rest: and as well in the one occasiō as in the other, we must allwayes humble our selues. 5: That it is a soueraine remedie to discouer our euell vnto some

ſpirituall frind, that may be able to comfort vs.

4. In fine for concluſion of this ſo neceſſarie aduertiſement, I note, that as in all other things, ſo in theſe drie ſterilities of our ſpirit, God and the deuill haue contrarie pretentions. For God would thereby bring vs to puritie of hart, to a generall renunciation of our proper intereſt in his ſeruice, and to a perfect depoſing of our owne wills. But the deuill goeth about by the ſame way to lead vs to puſillanimitie, to abate our courage, to make vs ſteppe a ſide to ſenſible paſſetimes, and at length to render vs yrkeſome and loathſome to our ſelues, and others that line with vs; that ſo deuotion may be diminiſhed, and defamed. But if thou obſerue diligentlie theſe leſſons which I haue giuē thee, thou ſhalt augment thy perfection in thoſe exerciſes, which thou performeſt in time of theſe interiour afflictions: whereof one worde more

before I make an ende.

5. Sometime these distasts, this drouth & barennes of spirit, doe proceed from the indisposition of our bodie: as when through too much watching, labouring, fasting, one findeth himselfe ouerloaden with weerinesses; drousines, heauines, and such like infirmities; which although they depend of the bodie, yet lett they not to hinder and trouble the spirit, by reason of the straight bond with which they are tied one to another. In these occasions, we must alwaies be mindfull, to produce many acts of vertue, with our spirit, or superiour will: for although all our soule seeme to be ouer-laid with sleepe and drousines: yet the actions of our spirit euen in that estate, are exceeding acceptable to God. And we may say in this case with the sacred spouse, *I sleepe, but my hart watcheth.* And as I said before, though there be lesse delight in this labour of spirit, yet is

there more vertue and merit. The remedie in such occurrences is, to ease the bodie with some kinde of lawfull delight and recreation. So S. Francis ordained that his religious should vse such moderation in their labours, that the burden of them should not depresse and ouerthrow the spirit.

6. And since We haue mentioned S. Francis, let vs remember his example, Who Was on a time himselfe so vexed and tormented With a profound melancholie, that he could not choose but declare it in his behauiour. For if he would conuerse With his religious, he knew not how; if he withdrew himselfe, from their conuersation, it went worse with him; abstinence and mortification of his flesh, ouerwhelmed him, and praier eased him not all. And in this sort remained the glorious father, the space of two yeares, so that it seemed vnto him, that in a manner, God had forsaken him

But at lenght after he had so long and so patiently suffered this rude and vehement tentation, our Sauiour in a moment restored to him the happie tranquillity and repose of his spirit. This haue I said, to shew that the greatest & faithfullest seruants of God, are subiect vnto these aduersities & afflictions of mind: & that therfore those that are lesser in Gods woorkes, be not dismaied if some times they happen vnto them.

THE FIFTH PART, OF THE INTRODVCTION,

CONTAINING EXERcises and instructions to renew the soule, and confirme deuotion.

That we renew euery yeare our good purposes by the exercises followinge.

CHAPTER I.

THE first and principall poinct of these exercises, consisteth in knowing the importance of them. Our weake & fraile nature, falleth very easilie from her good affections and resolutions, through the

bad inclinations of our flesh, which lie heauie vpon the soule it selfe, and draw her still downewards if she striue not oft times to lift vpp her selfe by maine force of resolutions: as birds fall sodainlie to ground if they multiplie not the spreading and wauing of their wings, to maintiene their flight aloft in the ayre. For this cause, deere Philotheus, thou must very often repeat the good purposes which thou hast made to serue God, for feare least neglecting to doe so, thou tumble downe to thy first estate, or rather into a farre worse estate. For spirituall falles haue this propertie, that they cast vs alway lower, then was the estate from which we ascended vp to deuotion.

2. There is no clock, be it neuer so good, or so well sett, but it must be winded vpp twise a day at least, morninge and eueninge: and moreouer at least once a yeare, be taken all in peeces; to scoure away

the dust which it hath gathered, to mende broken peeces, & repaire such as be worne. Euen so he that hath a true care of his soule, should wind it vp to God euening and morning by the foresaid exercises, and besides at diuerse times, make a reuiew of his estate, and at least once a yeare, take it downe and consider precisely al the peeces therof, that is, al his passiõs, affections, and motions, that all faults and defects found out, it may out of hand be redressed. And as the clockman with some delicate oile, annointeth the wheeles iunctures & ginnes of his clock, that the motions may be more easie, and the whole be lesse subiect to rust; so the deuout person, after he hath in this sort taken downe his hart to reuiew & renew it, should annoint it with the Sacraments of Confession, and the holy Eucharist. This exercises wil repaire thy weather-beatē forces, enflame thy hart, make thy good purpose sprout

out a fresh, and thy vertues flourish anew. The ancient Christians diligentlie, practised it vpon the anniuersarie feast of our Sauiours Baptisme, or Twelfe daie: on which (as witnesseth Saint Gregory Nazianzen) they renewed those professions and protestations, which they made in their christening. Let vs doe the like (my deare Philotheus) disposing our selues most willinglie, and employing our time seriously therin. And hauing chosen a fitt time, according to the aduice of thy ghostly father, retiring thy selfe into thy spirituall and reall solitude, or wildernesse of deuotion, make two or three of these ensewing meditatiõs, after the order and methode, which I haue sett downe vnto thee in the second part.

Considerations vpon the benefit which God doth vnto vs, by calling vs to his seruice, according to the protestation mentioned before.

CHAPTER II.

1. RVnne ouer the poincts of thy protestation. The first is, to reiect and cast away, detest, and defie for euer all kinde of mortall sinne. The second, to haue dedicated, and consecrated thy soule, thy hart, and thy bodie, With all that thou hast, to the loue and seruice of God: The third, that if it should happen vnto thee to fall into some naughtie action, that thou wilt procure immediatly to rise againe by Gods grace. Are not these goodlie, worthie, reasonable, and noble resolutions? Weigh well in thy soule, how conformable to the rule of reason this thy protestatiō is, how iust, and how much to be desired, that thou shouldst fulfill & accomplish euery poinct of it.

2. Consider to whome thou hast made this protestatiō: euen to God himselfe. Yf according to reason our word giuen to a man, doe straightly oblige and binde vs,

how much more our word and promise giuen and passed to almightie God? *Ah Lord* (said Dauid) *it is to thee that my hart hath pronounced this good word, and I will not forget it.*

3. Consider in whose presence thou madest this protestation, & thou shalt finde, that it was in sight of the whole court of heauen. The holie Virgin, blessed Saint Ioseph, thy good Angell, Saint Lewis, all this blessed company beheld thee, and sighed with sighes of ioy and contentment at thy Wordes and looked vpon thee with eyes of vnspeakeable loue, when thy hart prostrated at the feete of our Sauiour, consecrated it selfe wholly to his seruice. They made a particular feast & triumphe that day of thy entrie into Gods seruice, and they wil now make commemoration of that ioyfull feast, if with a deuout hart and good courage, thou renewest thy resolutions.

4. Consider by what meanes

thou wast brought to make this protestation, and to offer vp these great resolutions, Ha my Philotheus, how amiable and fauourable did God shew him selfe vnto thee at that time? Tell me, wast thou not then drawne vnto it, by the sweet inspiratiõ of the holy Ghost? The cordes wherewith God drewe thy litle barke vnto this secure hauen, were they not all of loue and charitie: How deerlie and daintilie did he allure and intice thee with his sugred Sacraments, with holy lecture, & deuout prayer? Ah Philotheus, thou wast a sleepe, and God watched ouer thee, and had care of thy soule, & had thoughts of peace, and meditations of loue concerning thee.

5. Consider at what time God drew thee thus happelie vnto him by these holie purposes. It was in the flower of thine age. Ah what a felicitie is it to learne quicklie, that which we cannot know but ouer late. Saint Augustin hauing been

called to God at thirtie yeares of his age, cried out: *O auncient beautie, how is it, that I know thee so late? Alas I saw thee before, but I did not consider thee till now.* And thou maist well say. O auncient sweetnes, why did not I tast thee sooner? And yet alas, thou deseruedst it not at that time in which it was giuen thee: therfore acknowledging the great bountie and grace of God, for calling thee to him in thy youthe, say vnto him with Dauid: *Thou hast lightened me, ô God and touched me from my youth, and I will for euer pronounce thy mercie.* But if this thy vocation was in thy older daies, ô then Philotheus, how inestimable a benefit was it, after thou hadst in such sort abused the yeares of thy life past, that God of his goodnes should call thee before thy death, and stay the current of thy miserie, euen at that time, in which if it had beene continued, thou hadst beene miserable for euer and euer!

6. Consider the effects, which this vocation hath wrought in thee, and I suppose thou shalt finde change and alteration enough in thy soule, comparing that which now thou art, with that which thou hast beene, Doest thou not account it a singular felicitie, to know how to talke familiarlie with God by prayer? to haue an enflamed affection and burning desire of the loue of God? to haue appeased, and pacified many a troublesome passion, which before did vexe, and torment thee? to haue auoided many sinnes and scruples of conscience? And in a word to haue so often frequented the holy Communion (more then thou wouldest once haue done) so vniting thy selfe to this soueraigne Well spring of euer during graces? Ah, these be great inestimable fauours. We must waigh and ponder them with the waightes of the sanctuarie: it is Gods right hand that hath done

all this. *The right hand of God* (saith Dauid) *hath done powerfully, his right hand hath extolled me: I will not die, but liue, and will make knowne with hart, word, and deed, the wonders of his goodnes.*

7. After al these considerations, which as thou seest may plentifullie furnish thee with holie and feruent affections, thou must simplie conclude with thankes geuing, and pray affectionatly for thy good progresse in vertue. And so retire from praier with great humilitie and confidence in God: refusing the enforcing of the resolutions, till after the second poinct of this exercise.

The Examination of our soule touching her Profiting in deuotion.

CHAPTER III.

1. THe second poinct of this exercise, is somewhat lõge, and therefore to practise it, it is not requisite to performe it all at once, but at diuers times: as to take

that which concerneth thy misdemeanour towardes God for once, that which appertaineth to thy selfe for another time, that which toucheth thy neighbour for an other, and the examininge of thy passions for another. Nether is it requisite of necessitie, to doe it all vpon thy knees, but onely the beginninge, and endinge, which comprehendeth the affections. The other poincts of the examination, thou maist performe profitably walkinge, or sitting, or best of all in bed, if thou canst remaine without drowsines, or well awake: but thou must, wel haue read them before. Yet it is neeessarie to make an ende of all this second poinct in three daies, and two nights, at the fartheſt: taking each day & night some hower or season accordinge as thou best maiest, for if it should be done at times far distant one from another, it would loose his force, and would worke but verie weake and kay-clod impressions

and

and resolutions.

2. After euerie point of the examination, note carefully in what thou findest thy selfe amended, and in what thou art defectiue, and what principal errours or abuses thou hast committed, that so thou maist declare thy selfe the better to take good councell, and resolutiō, to comfort thy minde. And although, in these daies of examination, it be not necessarie to retire thy selfe totallie from companie and conuersation, yet thou must be some-what more retired then ordinarie, and principallie towards the euening, that thou maist go to bed earlie, and take the rest of bodie and repose of minde, which is necessarie for these exercises. And in the day time, thou must vse very frequent aspirations to God, to our Ladie, to the Angells, to all the celestiall Hierusalem: And all this must be done with a louinge hart towardes God and desirous of perfection. So beginne then this exa-

mination well and happelie.

3. First place thy selfe in the presence of God.

4. Invoke the ayde of the holie Ghost, demaund of him light & cleernes, to see, and know well, with S. Augustin, who cried out before God in humble spirit; *O Lord let me know thee, and let me know my selfe:* and S. Francis, who sweetly asked God saying. *Who art thou, and who am I?* Protest that thou doest not purpose to marke & note thy aduancement & progresse in pietie and vertue, to reioyce therfore in thy selfe, but to reioice in God, nor to glorifie thy selfe, but to glorifie God, and to giue him thancks for it. Protest likewise, that if thou findest that thou hast not profited nor gone forward at all in deuotion, nay though thou hast recoyled and gone backward, yet for all that thou wilt not leese thy courage, nor become any whit the colder in thy good purposes, through

faintnes of hart; but that rather thou wilt more ſtirre vp thy courage, and animate thy ſelfe to goe more cheerfully forward in the iourney of deuotiō happely enterpriſed, and that thou wilt the more profoundlie humble thy ſelfe, and amend thy defaults by the aſſiſtāce of Gods grace.

5. This done, conſider leaſurely and quietly how thou haſt behaued thy ſelfe euen till that preſent hower, towardes thy neighbour, and towardes thy ſelfe.

An Examination of the eſtate of our ſoule towardes God.

CHAPTER IV.

1. How is thy hart affected toward mortall ſinne? haſt thou a firme reſolution neuer to committ any, whatſoeuer ſhould happen vnto thee therfore? Hath this reſolution and ful purpoſe endured continually in thy ſoule, ſince thy laſt proteſtation vnto this time? in this reſolution conſi-

ſteth the foundation of ſpirituall life.

2. How findeſt thou thy hart affected towardes the commandments of God? Doeſt thou find them delightful, ſweet, acceptable? Ah my deere child, he that hath his mouth in taſt, and a good ſtomak, loueth wholſome meats, and reiecteth the contrarie.

3. How doth thy hart beare it ſelfe towardes veniall ſinnes? We cannot keepe our ſelues ſo pure, but we ſhall commit ſome now and then: but is there any, to which thou haſt any eſpecial inclination? or (which were worſe) is there any kinde of veniall ſinne, to which thou bear'ſt a particular affection and delight?

4. How is thy hart affected towards ſpirituall exerciſes? doeſt thou loue them, and eſteeme thē? doe they not trouble thee? art thou not out of content and taſt with them? To which of them doeſt thou finde thy ſelfe moſt inclined?

To heare the word of God, to reade it, to talke of it, to meditate it, to aſpire daylie to God, to goe often to Confeſſion, to receaue ſpirituall inſtructions, to prepare thy ſelfe duly to the holy Communion, to Communicate frequently, to bridle thy affections: in theſe and ſuch like acts and exerciſes, What is there contrarie or repugning to thy minde? And if thou finde any ſuch holy exerciſe, to which this hart of thine hath leſſe inclination then it ſhould, examine the cauſe from whence that diſguſt ariſeth.

5. How doth thy hart remaine affected towards God him ſelfe? Taketh it pleaſure in the remembrance of God? feeleth it not a ſweet delight in calling him to minde? Ah ſaid Dauid, I *haue thought vpon God, and taken delight therin.* Doeſt thou finde a certaine promptnes, redineſſe, and facilitie in thy hart to loue God, and a particular ſauour in taſting

this loue? Thy hart, doth it not recreat it selfe to thinke vpon the immensitie, bountie, and maruelous sweetnes of almightie God? If thou chaunce to thinke vpon God amidst thy worldly affaires, and vanities, doth this thought make place and winne rome, and seaze vpon thy hart? Doeth it seeme to thee, that in such cases thy hart takes Gods part, and turnes to his side, and as it were goes before him, to lead him reuerently into the chamber of thy hart? for there are many soules of this mettal in the world.

6. A louing wife, when her husband comes home from some farre iourney, so soone as she perceaueth any signe of his returne, or heareth his voice, what busines so euer she hath in hand, though she be constrained by some forcible consideration to stay her self, yet her hart cannot be held from looking for her husband, but abandoneth all other cogitations, to

thincke vpon his ioyfull returne. Soules that loue God, doe the verie ſame; howſoeuer they be employed, When the remembrance of God preſenteth it ſelfe vnto them, they neglect al thinges elſe, for ioye that their beloued is returned vnto them, and this is a very good ſigne.

7. How is thy hart affected towards Ieſus-Chriſt, God and man? Takeſt thou pleaſure in thinckinge on his life and death? The Bees delight in their delicious honnie: Waſpes and Beetles, in ill fauoured ſauours: ſo holy ſoules haue all their contentment, placed in our ſweet redeemer Ieſus-Chriſt, with an exceeding tendernes of ardent loue to him: but ſuch as be vaine, and wicked, plant their affections altogether vpon vnprofitable vanities.

8. How is thy hart affected towards our bleſſed Ladie, thy good Angell, the Saints of heauen? Doeſt thou loue, honour and reuerence

them? haſt thou a ſpeciall truſt in their interceſſion, a reſpect and worſhip to their images, delight in their liues: takeſt thou pleaſure to heare them praiſed?

9. Concerninge thy tongue. How ſpeakeſt thou of God? is it a delight vnto thee to talke and diſcource in his honour, accordinge to thy condition and abilitie? Doeſt thou loue to ſing hymnes to his praiſe and glorie?

10. Concernring Workes. Thinck whether thou haue a true harty deſire of the outward glorie of God, and to doe ſumwhat for his honour and worſhip: for ſuch as loue God, doe, according to Dauid, loue the ornament of his houſe.

11. Conſider whether thou haſt left any affection, or renounced any delight, or forſooke any thing for Gods cauſe; for it is a great ſigne of true loue, for his ſake whom we loue, to deprriue our ſelues of any thing. What then haſt thou in all this time (ſince this proteſtation)

forsaken the loue of God?

An Examination of our estate touching our selues.

CHAPTER V.

1 HOw doest thou loue thy selfe, loueſt thou thy selfe ouermuch for the vanities of this world? For yf it be so, thou wilt desire to dwell always in the world, with an extraordinarie care to establishe thy selfe here vpon earth. But yf thou loue thy selfe for heauens sake, then wilt thou desire (at least wise thou wilt easilie consent) to depart from hence at the time and hower, that it shall pleaſe our Lord to call thee.

2. Doſt thou keepe due order in the loue of thy selfe? for there is nothinge that marreth vs, but onely the inordinate loue of our selues. As for well ordered loue, it requires that we loue the soule better then the bodie; that we take more paines to get vertues, then any thing els? that we make more account of heauenly glorie, then

of base and transitorie honour. A well ordered hart, will more often say in it selfe. *What will the Angels say* if I thinck, or doe such a thing? then, *what will men say?*

3. What loue beareſt thou to thy ſoule? art thou vnwilling and loath to helpe it when it is ſpiritually diſtempered and diſeaſed? alas thou oweſt this care and attendance vnto it, to helpe it thy ſelfe, and procure it to be holpen by others, whenpaſſions doe torment it: and to ſet a ſide all other cares, when thy ſoule ſtands in need of thy care.

4. How doeſt thou eſteeme of thy ſelfe before the eyes of God almightie? to be nothing at all, doubteſſe. But it is noe great humilitie in a flie, to thinck her ſelfe nothing in regard of a mountaine: or for a droppe of water, to eſteeme it ſelfe nothing in compariſon of the maine ſea: nor for a ſparkle of fire, to hold it ſelfe nothing in reſpecte of the ſunne: It is humi-

litie indeed, not to preferre our selues before others, nor to affect, or desire to be esteemed of, & well liked by others: How doest thou feele thy selfe, affected in this point?

5. Touching thy tongue: doest thou not bragge and vaunt of thy selfe one way or other? doest thou not flatter thy selfe, when thou speakest of thine owne selfe?

6. For works and actions. Doest thou vse to take any pleasure or passetime, contrarie to thy bodilie or spirituall health? I meane vaine pleasure, vnprofitable recreations, ouer watching, too much disorderlye labour, and such like?

An Examinatiõ of the estate of our soules towardes our neighbour.

CHAPTER VI.

1. THe loue between husband and wife, ought to be sweet, quiete, earnest, and constant, and grounded principallie vpon the ordinance of God, who commaundeth it to be so. And the selfe

ſame is to be vnderſtod, of loue betweeen parents & their children, betweeen vs and our neighbours, and our frindes, euerie one in his ranck and degree.

2. But to ſpeake in generall. How is thy hart affected towards thy neighbour Doeſt thou loue him from thy hart, and for Gods ſake? To diſcerne well, whether it be ſo or no, thou muſt propoſe and repreſent vnto thy ſelfe, certaine perſons that be troubleſome, & intractable, for there it is, and towards ſuch kind of men, whether we exerciſe the vertue of true charitie towards our neighbours, and much more towards ſuch as haue iniuried vs, ether in Worke or in Word Examin well yf thy hart be free from paſſion in this behalfe, and whether thou feeleſt not a contradiction within thee, to loue anie bodie.

3. Art thou proane to ſpeake ill of thy neighbour? and eſpeciallie of ſuch as loue thee not? Doeſt

thou any harme to thy neighbour directly, or indirectly? Though thou haue neuer so litle reason or discourse, thou wilt easily find out this point.

An examination of the Affections of our soule.

CHAPTER VII.

1. I Haue handled these points at large, because in the examination of them, consisteth the knowinge of our spirituall aduancement, or progresse which we haue made, for as for examining our sinnes, thats for Confessions, and for such as neuer thincke vpon going forward in pietie and deuotion.

2. Yet neuertheless, we must not labour too exactlie and curiouslie in examining euerie one of these articles or interrogatories: but faire and softlie, consideringe with quiet and repose of minde, in what estate our hart hath beene in euerie one of thē since our resolution and protestation, and what notable defectes we haue committed therin.

3. But to make a shorter abridgement of all, We may reduce the whole examination to the searche and surueay of our passions: and if it be tedious and troublesome, to consider so exactlie what We haue beene, We may in this manner following examine our selues, how We haue behaued our selues.

In our loue towards God, our neighbour, and our selues.

In hatred toward sinne in our selues, and sinne in others: for We must desire the extirpation of the one, & the other.

In desires of riches, honour, estimation, passetimes.

In feare of danger to fall into sinne, and of losse of goods of this world: for We may feare the one and the other too much.

In hope placed more then needes in the World, in fading creatures: or too litle in God, and godlie thinges.

In sadnes, if it were too excessiue, and for transitorie vanities,

In ioye and gladnes, if ouermuch and for vnworthie matters.

To conclude in a worde: what affection doth predominate in thy hart? what passion doth most of all possesse in it? in what doest thou principallie goe awrie? for by the passions of our soule, we may iudge of our estate, examining them, & as it were feeling and tasting them, one after another. As he that is skillfull on the Lute, by touching the diuerse straines of his instrument, finds which stringe is out of tune, & tunes it by stretching it vpp, or letting it downe: so after we haue as it were touched, and examined the tune of our passions, of the loue, hatred, desire, feare, hope, sadnes, or ioye, that is in our soule, if we finde them discording from the tune which we would strike, and from the proportionable harmonie of our soule, which is to be sett to the glorie of God, we may make them accorde, by bringing them to the due tune

and proportion with Gods grace, and by councell and aduice of our ghostly father.

Affections to be exercised after this examination.

CHAPTER VIII.

AFter thou hast duely pondered euery point of the examination, and considered at what stay thou art, and to what thou art come: then exercise the affects of thy soule as followeth.

1. Giue God thancks for that amendment (be it but litle) which thou hast found in thy life, since thy generall resolution last made: and acknowledge that it was his only mercie, that caused it in thee, and for thee.

2. Humble thy selfe reuerently before his maiestie, acknowledging vnfainedly, that if thou haue not much profited in pietie, it hath been through thine owne default, because thou hast not faithfully, courageously, and constantly answered the inspirations, illustrations,

tions, and motions, which he hath often imparted vnto thee in prayer, and by manie other wayes.

3. Promise him sincerely, that thou wilt for euer praise him, for the inestimable fauours bestowed vpon thee, and especially for drawing thee from thy bad inclinations by this present amendment.

4. Demaund pardon of him for thy vnfaithfulnes and disloyaltie, for not corresponding With his inspirations and graces.

5. Offer him vp thy hart, to the end he may be the sole master and Lord of it.

6. Beseech him to make thee faithfullie accomplishē his Will hereafter.

7. Inuoke the Saints of heauen, our B. Ladie, thy good Angell, thy patrō, S. Ioseph, and the rest to whome thou hast an especiall deuotion, to helpe thee With their intercession.

Considerations proper to renew our good purposes.

CHAPTER IX.

1. THis examination being made, and diligentlie conferred with some worthie, expert, and skillfull guide, to learne the qualitie of thy faults, and the fit remedies for them: beginne these meditations following, making one of them euery day, and in it spend the ordinarie time which other daies thou appointedst to passe in thy meditation; with the selfe same method, preparation, and affection which thou hast vsed heretofore, in placinge thy selfe first of all in the presence of God, and then imploring his grace, to establish thee in his holy loue and seruice.

The first consideration, of the Excellency of our Soule.

CHAPTER X.

1. COnsider the nobility and excellēce of thy soule, endewed with vnderstanding, which

knoweth not only all this visible worlde, but moreouer vnderstandeth, that there are inuisible Angels, and a happy Paradise; that there is a soueraigne God, vnspeakeable, most good, most mighty; that there is an eternitie of immortall Spirits: and withall knoweth the meanes how to liue well in this visible world, and to associate her selfe with the Angels in heauen, and to attaine to the familiaritie and frindship of God him selfe for euer.

2. Thy soule hath also a free will, of a most noble excellencie, which is able to loue God, and cannot haue him, considered in him selfe. Loe, what an excellent soule thou hast. As no corruptible or ill-sauouring thing can stay the litle Bees, but onely flowers are their rest, only vpon them do they setle their slight: so thy hart can find no repose, but in God alone, no creature else can fill or satisfie it. Remember hartelie, and recount

with, thy selfe, all the deerest and greatest entertainements, wherwith thou hast euer occupied thy hart, and iudge in good sadnes, whether they were not all full of vnquiet molestations, of restlesse, and stinging thoughtes, importunate cares, with which thy poore hart was most miserably distracted and afflicted.

3. Alas thy hart runneth hastely and headlong, after the creatures of this world, thincking it possible to appease its desires in them: but so soone as thou meetest with them and tastest them, thou art as readie to beginne againe as before: for nothinge is able to content thy hart, God would not permitt that it should finde rest in any p[illegible]ce, no more then the Doue that Noah sent out of the Arke, that so it might alwaies learne to returne to God, from whence it came Ah how admirable is this naturall beautie of thy soule? and why then doest thou endeuour to with-hold

her against her will, to serue these fading creatures

4. Oh my faire and louely soule (maist thou say) thou canst vnderstand and loue God himselfe, and wherfore doest thou entertaine thy selfe in thinges inferiour to God? thou mayest if thou wilt; pretend eternitie, wherfore doest thou hunt after moments? This was one of the chiefest complaints of the prodigall childe, that whereas he might haue feasted deliciously at his fathers table, he was forced through his owne wilfullnesse, to feede at the throughs of his swine. O my soule, thou art capable of God himselfe: woe be to thee, if thou rest contented with any thing lesse then God.

5. Lift vp thy soule earnestly with this consideration: shew her that she is immortall, and heir of eternitie, and therfore that she direct her course and courage therto.

The second consideration of the excellency of Vertues.

CHAPTER XI.

1. CONsider that only vertue and deuotion, can make a ſoule to reſt content in this World O what excellent beautie is in them! make a compariſon betwixt the louely vertues, and the hideous vices that be contrary vnto them: What ſweetnes is there in patience, compared to reuenge; in meeknes, in reſpect of anger and frowardnes? in humilitie, in regard of pride and ambition? In liberalitie, compared to couetouſneſſe and nigardize? in charitie, compared with enuie? in ſobrietie, in reſpect of intemperancy? Vertues haue this excellencie, that they fill the ſoule with an incõparable ſweetnes and delight, after she hath practized thẽ: whereas vices leaue the ſoule exceedinglie weeried, tired, and moleſted. And why endeuour we not then to obtaine theſe pleaſures that haue no gall nor bitternes mingled with them?

2. He that hath but a few vices, is not content with the delightes which they bring him: & he that hath many, is ill content with the cumber of them. He that hath but a few vertues, hath a great deale of content in them: and the more his contentment is, the more his vertues increase.

3. O deuout life how louely art thou, how honorable, how delectable! thou dost diminish tribulations, and augmentest consolation: without thee, euen good is euill, honnie-pleasures, are full of bitter vnquietnes, peace it selfe is warre, trouble, and contradiction. Ah, he that would be acquainted familiarlie with thee, must stil say with the Samaritan, O *Lord giue me some of this water to drincke*: an aspiration much frequented by the holie mother Teresa, and S. Catherin of Genua, although vpon other occasions.

The third consideration of the Examples of Sainctes.

CHAPTER XII.

1. CONsider the example of the ſainctſ of all ſorts and orders: what is that they haue not done and ſuffered, to loue God, and be wholie deuoted and addicted to his ſeruice? Looke vpon the inuincible martyrs in their conſtant reſolutions, what torments haue they not ſuffered for the maintenance and performance of their holie purpoſes? But aboue all, thoſe faire flourishing ladies whiter then lillies in puritie, more blushing then roſes in charitie, ſome at twelue, others at thirteen, fifteene, twentie fiue, and twentie yeares of age: conſider how they endured a thouſand ſorts of martyr-doms, rather then to renounce their ſacred reſolutions, not onely in profeſſion of faith, but alſo in exerciſe of deuotion and pietie: ſome chooſing to die rather then to looſe their virginitie: others rather then they would leaue off, ſerue the tormented priſoners, com-

fort the afflicted, burie the dead, and ſuch like holy workes of Gods ſeruice. O good Lord what conſtancie hath that fraile ſexe shewed in theſe occaſions!

2. Conſider ſo manie holie confeſſours, with what valour and magnanimitie did they contemne the world? How immoueable and vnconquered were they in their reſolutions? nothing in this vniuerſall world could make them forgoe them: they embraced their purpoſes of ſanctitie without exceptions or reſeruations, and went forward with them, without any tediouſneſſe or faintnes. Good God what excellent thinges doth S. Auſtin write of his holie mother Monica? with what courage did she follow her enterprize of ſeruing God, in her marriage, and in her widow-hood? And Sainct Hierom, what rare conſtancie doth he point out in his deuout Paula amidſt ſo great varieties of combrous occurrences.

3. And what is there that we may not do, hauing such excellent paternes to follow? They were fraile mortal men, as we are; they did al for the same God, by the same vertues: why should not we doe the like in our estate and condition and according to our vocation, for the accomplishment of our good purpose and holie protestation?

The fourth consideration: of the Loue that Iesus-Christ beareth vnto vs.

CHAPTER XIII.

1. CONsider the vnspeakeable loue, wherwith Iesus-Christ our Lord suffered so much in this world, and especiallie in the garden of mount Oliuet, and the bitter place of mount Caluarie. All that loue of his, was for thy sake: by so manie pangs and torments, he obtained of God the Father, good purposes and holy resolutiõs for thee. by the same afflictions did he more ouer, purchase all thinges els necessarie for thy soule, to

mainteine, nourish, strengthen, and bring it to full growthe and perfection, all thy resolutions. O holy resolution, how precious and noblie borne art thou, being daughter to such a mother, as is the passion of our Sauiour! O how carefullie should my soule cherish thee, since thou hast been so deere vnto my sweet Iesus! Alas, ô Sauiour of my soule, thou diedst vpon the Crosse, to gaine me my vertuous resolutions! ah doe me the fauour, that I also choose rather to die, then to forget or forgoe them.

2. Thou seest then (my Philotheus) it is certaine, that the deere hart of our Lord Iesus, beheld thy hart from the tree of the crosse, and there (in a manner) fell in loue with it, and for loue of it, obtained for thee all the good that euer thou hadst, or euer shalt haue; and amongst all, these good resolutions. Yea (my deere Philotheus) we may all say with the prophet

Ieremie: O my Lord, before my being thou beheldest me, and calledst me by my name: for in verie deede, his diuine goodnes in his mercie, and loue, prepared all the generall and particular meanes of our saluation, and consequently all our holie resolutions. Yea without doubt, as a Woman, so soone as she is with child prepareth her cradle, linnen, swathing bands, & withall bethinketh of a nurse for her childe, which she hopeth to bring foorth, although it be not yet come into the World: euen so our Lord, hauing his goodnes pregnant, and as it were greate with childe of thee, pretending to bring thee foorth to saluation, and to make thee his daughter and heire, prepared vpon the holie Roode, al that which was necessarie for thee, thy spirituall cradle, thy linnen and swathing bands, thy nurse, & all other meanes necessarie for thy saluation: that is, all

the wayes, all the graces, all the fauours, by which he cõducteth thy ſoule, and will bring it at length to perfection.

3. Ah my God, how deeply ought we to imprint this in our memorie. Is it poſſible, that I haue beene loued, & ſo ſweetlye beloued by my Sauiour, that euerie ſteppe of his life, and euen euery ſteppe that he went to the mount of Caluarie, ſweating and fainting vnder his heauie croſſe, euen then he went bethincking him ſelfe of my good, & of euerie one of theſe litle occaſions, by which he hath drawen me vnto him! And how much then ought we eſteeme, how carefully ſhould we employe, all this to our commoditie! Ah how ſweete a remembrance is this? This louing hart of my God, thought vpõ Philotheus, loued him, procured him a thouſand meanes to ſaluation: as though there had beene no other ſoule in the world, to take care of; As the ſunne, ſhining vpon one

side of the earth, shineth so much there, as if it gaue no light to anie other place. in the verie same manner, did our Lord take thought ād care of al his childrē, prouiding for eachone of vs, as though he had not thought vpō the rest. *He hath loued me* (saith S. Paul) *and hath giuen him selfe for me.* As if he had sayde: for me onelie, altogether as much as if he had done nothing for anie els. O Philotheus, this should be engraued in thy good resolutions, which haue beene so pretious and deere to the hart blond of our B. Sauiour.

The fifte consideration, of the eternall Loue of God towards vs.

1. CONsider the eternall Loue which almighty God bare vnto thee: for long before our Lord Iesus Christ as man suffered for thee vpon the crosse, his diuine maiesty did foreeast thee in his soueraigne goodnes, & loued thee infinitly. But when began he to beare thee his loue? euen when he

began to be God. And when began he to be God? sure he neuer began to be God, for he hath alwaies beene God, without beginning ād without ending, and to likewise from all eternity did he loue thee: his loue to thee neuer had beginning, and therfore did he from all eternitie prepare the graces benefits and fauours bestowed vpō thee So saith he himselfe by his prophet: I *haue loued thee with a perpetuall charitie, therfore haue* I *drawne thee vnto me, taking pitie of thee.* Amōgst other benefits then which he thought vpon from all eternitie to giue thee, needes must thou account thy purposes and resolutions to serue him.

2. And ō good God, What excellent, and how deere ought these resolutions to be vnto thee, since God hath fore-thought, premeditated, and forecast them from all eternitie? What should we not suffer, rather then to suffer one onelie iott or title of them to be

taken away or diminished? All the World together must not make vs forgoe the least of our good purposes: for al the World together, is not worthe one soule, ād a soule is worth nothing, without good resolutions.

Generall affections vpon the precedent points, or considerations, the conclusion of this exercise.

O Amiable resolutions! you are to me the beautifull tree of life, which my God hath planted with his owne hand, in the midst of my hart, and my redeemer hath watred with his life-droppinge bloud to make it fructifie; rather will I suffer a thousand deaths, then endure that one of you should be hindred. No, neither vanity, nor delights, nor riches, nor sorrowes, nor tribulations, shall euer be able to pull me from my holie designes and purposes.

2. Alas ô my Lord, it is thou that hast planted this tree of good resolutions,

resolutions, and from eternitie kept it in the bosome of thy fatherly prouidence, to place it in the garden of my soule: O how manie soules are there, which haue not beene fauoured in so high a degree: and how then shall I be able to humble my selfe profoundly enough vnder thy mercie?

3. O beautifull & holy resolutions? If I keepe charitie, you will saue me eternallie: if you liue still in my soule, my soule will liue in you: liue then for euer ô my good resolutions, as you were eternally and for euer in the mercie of my God, liue and remaine eternallie in me, for I will neuer abandon or forsake you.

4. After these affections, thou must particularize, and fore-cast in especiall the meanes necessarie to maintaine these good purposes: and protest to vse the meanes faithfullie, and diligentlie, as are, frequent prayer, often vse of the Sacraments, good Workes of mercie,

amendment of the faults, which in the second point of this exercise thou shalt haue discouered, cutting off il customs, and following the counsells and aduices, which thy spiritual guide shall prescribe thee.

5. This done, as if thou hadst taken breathe a While, and rested thy selfe well, protest againe a thousand times, that thou meanest vnfainedlie to continue in thy resolutions. And, as if thou hadst thy hart, thy soule, and thy Will in thy handes, dedicate them, consecrate them, sacrifice them to God, with protestation that thou wilt neuer aske them againe, neuer redemaund them, but leaue them alwaies entirely in the hands of his diuine maiestie, to follow in all things his holy ordenance.

6. Pray vnto God that he Would wholie renewe thee, and blesse this renouatiō of thy protestation & firme resolution: that he Would fortifie thee and strengthen thee therein: inuoke the blessed Virgin,

thy Angell, the Saints, & eſpecial-lie thoſe to whome thou beareſt particular deuotion.

7. Being thus moued and inflamed by Gods grace in thy hart, goe to the feete of thy confeſſour, accuſe thy ſelfe of the principall faults committed ſince thy laſt generall confeſſion: and receaue the abſolutiõ with the ſelfe ſame trace and effect with which then thou didſt: and pronounce thy proteſtation before him, ſeale and ſigne it: and ſo goe againe to vnite thy hart (now reneWed and reformed) to thy Sauiour and Lord, in the holy Sacrament of the Euchariſt.

Feeling thoughts to be kept in minde after this exerciſe.

CHAPTER XVI.

1. THe day following this renouation of thy hart, and ſome dayes after, it wilbe profitable to repeate oftimes in thy hart to thy ſelfe and by mouth likewiſe, thoſe ardent ſpeeches which S. Paul, Sainte Auguſtin, S.

Catherine of Genua, and other saints vsed: I am noWe no more mine oWne man: Whether I liue or die, I am my Sauiours altogether: I haue no more in me these cold Wordes, of me, and mine? my me, is Iesus, & my mine, is to be Wholly Christs: O World thou art all Wayes thy selfe, and I likeWise haue beene alWayes my selfe, but from hence foorth I Wilbe my selfe no longer. No my soule, We Wilbe no longer our selues, as We haue been: We Will haue another hart, another affection, and the World that hath so often deceaued vs, shall now be deceaued in vs: for not marking our change but by litle, he will thinke vs alWayes to be Esau, and We Wil proue Iacob.

2. All these exercises must repose, & setle in our harts, & When We lay aside for the time consideratiõ and meditation, me must enter by litle & by litle, and not all at a clappe into our ordinarie affaires, for feare least the pretious liquour

of our good resolutions, distilled so diligently out of these considerations, be not sodainlie ouerturned, and spilt it must soke first as it were, and sinke well into all the partes of our soule, yet without too much application of spirit or body.

An answer to two obiections, which may be made against this Introduction.

CHAPTER XVII.

1. THe world may chaunce to tell thee, my Philotheus, that these exercises and aduises are so manie in number, that he that would practise them, had need to applie himselfe to nothing els, but let all other affaires alone. Ah Philotheus, if in deede we did nothing els, we should do Wellenough, since so we should doe that, which to doe, we were placed in this world. But doest thou not see the deceipt? No doubt if all these exercises were to be performed euery day, they would busie

ys enough, and take vp most of our time But it is onely required to practize them euery one in their time and place, as they come in their turne. How many lawes are there in the Digestes, and Code which must be kept and obserued? but all men know and vnderstand that their obseruance is required, according to the occurrences of occasions and actions, not that one should practize thē all euery day. Otherwise, the holy king Dauid, practized manie more spirituall exercises in a day, amidst his waightie affaires, then I haue heere prescribed. S. Lewes, an admirable king both in peace and in warre, & one that with a wonderfull care, administred iustice, and managed affaires of state, was woōt to heare two masses euery day; to say euensong, and complin with his chaplain, had euerie day, a sett time to meditate; & visited hospitalls verie often: euerie wednesday confessed & disciplined himselfe verie oft;

heard holy sermons, and vsed spirituall conferences: and for all this, neuer omitted once the least occasion that the publique Weale exteriourly offered, which he did not most diligently put in execution; and his Court was more gallant, more frequented, more flourishing, then euer it had been in time of his predecessours. Practize then these exercises cheerfully, as I haue prescribed them, and God will allott vnto you time, leasure and strength enough to doe your other affaires, though he should make the sunne for that end to stay his course, as he did for his seruant Iosua. We worke enough alwaies, when God workes with vs.

1. The World will say againe, that almost throughout all this booke I presuppose, that my Philotheus, hath receaued of God the guifte of mentall prayer, and yet euerie man hath it not: so that, this Introduction wil not serue for euery bodie. This is true, without

all doubt, I presuppose it: and it is true to, that euerie man hath not the guifte of mentall prayer, but it is likewise true, that almost euery man may obtaine that pretious guifte, euen the most rude and vnlearned, so that they haue good spirituall masters and guides, and that they thē-selues would vouchsafe to take as much paines in the searche of it, as in it selfe it requires. And if there be any, that in no sort nor degree hath this pretious guift (which I thincke can happen but verie seldome) a sage conduct our and maister, will easilie supplie that want, by making them to read, or heare read, these meditations, and considerations, with good heed and attention.

Three principall aduices for this Introduction.

CHAPTER XVIII.

1. THe first day of euerie mōth repeate and renew the protestatiō set downe in the first part at the end of the meditations: and

proteſt at all times to haue a will and purpoſe to keepe euery point of it, ſaying with Dauid: *No my God, neuer will I forgett thy iuſtification, for in them thou haſt giuen mee life.* And when thou findſt any ſpirituall battaille in thy ſoule, take in hand the ſelfe ſame proteſtatiõ, and proſtrate in ſpirit with all humilitie, pronounce it all from thy hart, and thou ſhalt finde great eaſe in thy conflict.

2. Profeſſe to all the world, that thou deſireſt to be deuout, be not aſhamed of that holy deſire and profeſſion. I ſay, make profeſſion of a true deſire of deuotion, and not, make profeſſion of deuotion: blush not to vſe thoſe common and ordinarie actiõs, which helpe vs to obtaine the loue of God: allow & admit hartely, that thou doeſt thy endeuour to meditate, and that thou hadſt rather dye then ſinne mortally. That thou wilt by Gods grace, frequent the ſacraments, and follow the coun-

fels of thy ghoſtly father (though for good conſiderations it be not expedient to name him.) For this franck and free confeſſion of Gods ſeruice, that wee are with a ſpeciall affection conſecrated and addicted to his loue, is moſt acceptable to the diuine maieſtie, who by no meanes allowethhis ſeruants, to be aſhamed of his croſſe. Beſides, this open profeſſion, cuts off manie a ſummon, many an inticemēt, which the world would make to the contrarie: and bidds vs to ſtād vpon our reputation, in the conſtant pourſuite of deuotion. The Philoſophers, openly profeſſed them-ſelues to be philoſophers, that ſo men might permitt them to liue Philoſophicallie: and we muſt make our ſelues knowne to be louers of deuotion and holy exerciſes, that men may lett vs liue deuoutly. Yf any man tell thee, that one may liue deuoutly without the practize of theſe exerciſes and aduices, denie it him not, but

answere him louingly, that thy weaknes is so great, that thou standest in much more neede of helpe, then other men doe.

3. Last of all, I coniure and entreat thee, my deere Philotheus, by all that which is holie in heauen and earth, by the Baptisme which thou hast receaued, by the sweet milke of mercie which thou hast sucked from the brests of our Lord Iesus, by the most louing hart, in which thou placest al thy hope and confidence, to continue & persseuer in this happie enterprise of spirituall life. Our dayes runne on a pace, death is hard at our gate; *The trompett soundeth the retreat* (saith S. Gregorie Nazianzen) *lett euerie man be readie, for the iudge is at hand.* S. Symphorians mother, seeing him ledd to martyrdome, cried after him: my sonne, remember euerlasting life, looke vp to heauen, and thincke vpon him that raignes there, a short end, will

quickly end the course of this life: I say the same to thee (my Philotheus) looke vp to heauen, and leaue it not for this base earth? thincke vpon hell, and cast not thy selfe into that dreadfull gulfe for moments of pleasures; remember Iesus-Christ, denie him not for the worlde: and though the labour of deuout life, seeme hard vnto thee, sing merilie with S. Frauncis:

Since heauen is for my paines assignd,
Paines are sweet passetimes to my mind.

Liue for euer sweet Iesus, to whom with the Father, and holy Ghost, be all honour and glorie, now and alway, and for euer and euer. Amen.

FINIS.

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HÆc Introductio ad vitam Deuotam, attentè perlegi, & cum Gallico autoris scripto contuli, intentioquè per omnia fideliter consentire, quæ proindè nihil continet fidei bonisque moribus contrarium, sed magno cum animorum fructu posset Anglis nostris euulgari, sicut eandem cum magno salutis incremento, Galli, Belgæque sua lingua scriptam quotidie legunt. 13. Aprilis 1613.

F. LEANDER DE S. MARTIN, Benedictinus, sacræ Theologiæ Doctor, & linguæ S. in Academia Duacena Regius Professor.

Huius Censuræ libenter subscripsi, Actum Aprilis. 1613.

GEORGIVS COLVENERIVS S. Theologiæ Doctor & Professor, & librorum in Academia Duacena Visitator & Censor.